

The Advent Testimony, vol. 1 (partial)

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The Advent Testimony

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# 1846

## March 1846

### VOL. I. NO. 1., BOSTON, MASS., MARCH, 1846

J. B. Cook

VOL. I. "They overcame by the blood of the Lamb and by the word of their testimony." NO. 1. J. B. Cook, Editor And Publisher. Boston, Mass., March, 1846. Learned, Tompson & Co., Printers, 86 State Street*ADTE March 1846, page 1.1*

#### THE ADVENT TESTIMONY

JBCe

Is issued for the purpose of presenting the Scriptural [original illegible] the Advent Doctrine as it has been believed and preached within a few years past, has been under the direction of the Spirit and Providence of God.*ADTE March 1846, page 1.2*

The paper may be had by addressing THOS. W. HASKINS Roxbury, Mass., post paid.*ADTE March 1846, page 1.3*

TERMS—[original illegible] except the reader desires to give something toward its publication.*ADTE March 1846, page 1.4*

It is assumed that the reader believes in the Holy Scriptures—the Old and New., Testaments in experimental religion, or being sanctified by the truth—and in the supervision which our Saviour says God exercises over his people, to sustain and succor them—to guide them in doing the Divine will, and thus, "keep them from the evil"—redeem Jacob and glorify Himself in Israel.*Matthew 10, 24, 30. Isaiah 44:23, John 17:9, 15, 20. ADTE March 1846, page 1.5*

Let the subjects treated be judged of in the light of revelation. It is conceived that if the doctrine of Providence and Divine guidance has been correctly stated and applied then it follows that the great

[original illegible] of Christ's coming has been brought out, as contemplated in the Divine councils. It proves positively, if so, that the Advent movement is from Heaven, and that the glories of the day of God are just about, to open on the world.*ADTE March 1846, page 1.6*

The nature and importance of the subject demands a candid, prayerful reading. It concerns us all. It involves the destiny of the world. I [original illegible] all who may deem the subject worthy of notice to keep the true issue before them. The Advent cause "is it from Heaven or from men? Have the leading events in the history of Adventists been under the direction of Divine Providence? or under that of the Devil? Do meet the question fairly and frankly out of regard to God's glory—with little or no reference to him who has, very diffidently, written on these great themes.*ADTE March 1846, page 1.7*

All [original illegible] of the community [original illegible] to reflect, have admitted that there was a spirit that guided those who proclaimed the Second Advent. Was that the Holy Spirit, or the Spirit of evil? I speak of '43 and '44, when the *power* of that Spirit was felt and acknowledged by both believers and skeptics. If the spirit was Divine, which attended the belief and proclamation of the Second Advent, then it follows that the preparatory scenes of this crowning event of all Divine dispensations, are passing before us.*ADTE March 1846, page 1.8*

If you will decide that the Divine Spirit did not attend the belief of this great Scripture truth, then you disconnect the word and the spirit of God. The spirit of God is received by "the *hearing of faith.*" *Galatians 3:2*. Sanctification is by the truth. *John 17*. It is both rational and scriptural to believe, that those who received to the best of their ability the Bible view of our Redeemer's return, should enjoy the spirit, in as much greater abundance as their views were more enlarged.*ADTE March 1846, page 1.9*

It is, in my humble opinion, as rational as it is scriptural, to believe that those who did heartily believe this crowning doctrine of revelation—who gave all for it, because they loved it—have been, in connection with this truth, subject of *special Divine supervision.*

Their agency has been accepted, I conclude, because, in their history, the prophetic sketch of events just prior to Christ's coming, is being most accurately accomplished. We have now both the prophecy and the record of Providence. We see the *truth* of the prophetic representation in the harmony we trace between it and the events, which we have have witnessed in the Advent cause. There has been among other fulfillments a going forth to meet the Lord, a tarrying or delay, a subsequent midnight cry, and a breaking up of the Advent host. This answers to the Saviour's sketch. I believe it to be a fulfillment, because nothing can occur in the History of God's servants—nothing answering to prophecy "*without our Father.*" Mat: 10, 29. *Isaiah 44.* Let the true issue be kept in mind and God be glorified in all things. Amen!*ADTE March 1846, page 1.10*

It is a fact that the faith I cherish has been entertained by the leading Adventists. Facts and *faith* constrained them to the conclusion, I still am constrained to maintain. The influence of the one who said "*I believe in my soul—that you are right,*" none among Adventists would question. It applied to the view given in this sheet, many others entertained it. It is in itself of little importance only as it serves to exhibit a most dangerous position, described by inspiration—a position into which I dare not, will not voluntarily venture. *Hebrews 10, 37, 38.* If any man *draw back* (shrink back) my soul shall have NO PLEASURE in him. To recognise Divine Providence, and a verification of Divine promise in our Advent history—to maintain our confidence stedfastly—to believe that Advent history harmonizes with Advent prophecy, and patiently "wait," is not to incur that *withering curse* of our "jealous God."*ADTE March 1846, page 1.11*

We were "cut out" of the world by the plain language of the Bible relative to our Lord's coming. Now to maintain the crucifixion we then felt, and the consecration we then made, is not to rush on "perdition;" therefore I do not see the danger of hoping "against hope" if it were needful, as did Abraham. By God's grace I will "*believe to the saving*" of my soul. Gratitude to God sweetly compels me to do all in my power to "CONFIRM THE SOULS OF THE DISCIPLES." My faith is greatly confirmed. My soul like a "watered garden," I would comfort others with the comfort,

wherewith I am comforted of God. Amen.*ADTE March 1846, page 1.12*

## THE DOCTRINE OF PROVIDENCE

JBCe

“Are not two sparrows sold for a farthing? and one of them shall not fall on the ground without your Father.” But the very hairs of your head are all numbered. Fear ye not therefore, ye are of more value than many sparrows. Whosoever therefore shall confess me before man, him will I confess also before my Father which is in heaven. But whosoever shall deny me before men, him will I also deny before my Father which is in heaven.”—*Matthew 10:29-33.ADTE March 1846, page 1.13*

The blessed Redeemer informs us, in this connection, what his servants may expect from this world. “Ye shall be hated of all man, for my name's sake.” “If they have called the Master of the house Beelzebub, how much more, them of his household.” Fear them not however, for their agency is limited to this world—to the body.—Nothing that befalls you is beneath my notice,—Nothing you suffer is overlooked. No sacrifice will be unrewarded. A prophet's, and a righteous man's reward may be yours; because those who receive them as such, obtain their reward, and “whosoever shall give, to drink, unto one of these little ones, a cup of cold water only, in the name of a disciple, verily I say unto you, *he shall in no wise* lose his reward.” *ver. 41-42.ADTE March 1846, page 1.14*

Every thing as important as your murder, or as minute as the falling of a sparrow, or the pulling of a hair from your head, by the wicked, occurs by the direction, or permission of Providence. Nothing that befalls you shall occur “without your Father.” “Whosoever, therefore, believes this, and will lose his life for my sake, shall find it.” Whosoever, in view of opposition and reproach, will fearlessly “confess me before men,” I will own and honor, “before my Father, in heaven.”*ADTE March 1846, page 1.15*

We have here, a most impressive statement of the doctrine of Divine Providence, and Divine guidance; for nothing less important

than the numbering of the hairs of their heads, can well be conceived. The assurance is adapted to encourage faith, and dissipate all fear of erring man.*ADTE March 1846, page 1.16*

This doctrine of Providence seems to be apprehended by but few. I do not say that few comprehend the stupendous scheme and scope of Providence. This is clear; for finite cannot comprehend the infinite. The creature cannot attain to the lofty reach of the Creator's purpose, but I mean to say that few understand, by faith, the scriptural doctrine of Providence. It is no more necessary for us to group the boundless plan of Providence, in order to believe, than it is to comprehend the infinite God, in order to believe in God. "It is high as heaven, what can we know, deeper than hell what can we do, the measure thereof is longer than the earth and broader than the sea." We may, however, believe in God, and his Providence; we may see that part of the ways of God which belongs to our time, and concerns our duty and destiny. It is ruinous, not thus to believe.*ADTE March 1846, page 1.17*

There are fewer still who have any just appreciation of the revealed object of God's Providence. It is, in its loftiest range and minutest supervision, to carry forward and carry out the purpose of Jehovah. *Ephesians 1:9-10*. Having made known unto us the mystery of His will—that in the dispensation of the fulness of times, He might gather together in one, all things in Christ.*ADTE March 1846, page 1.18*

Divine Providence is Divine oversight,—Divine care, or administration over this and other worlds,—angles, men, and devils. Its object is to lay every creature and every agency under contribution to his all comprehending purpose. Like a mighty flood (in one point) it comprehends [original illegible] unites the past with the present, and the present with the future; and bears all forward toward the consummation—making each and every event "work together for good to them who love God." The channel in which this mighty, over heaving tide of cause and effect, purpose and accomplishment flows, is the "sure word of prophecy." Prophetic truth is the track on which Jehovah's providential chariot has ever rolled. On this track it will roll, till it reaches the grand depot. By taking heed to the "sure word of prophecy," we may see in what

direction God is driving his (to most men) dreadful agencies; and toward what grand consummation, his plan of Providence is tending. By watching, in the light of revealed truth, for the intermediate objects on the way to the consummation, we may know how many we have past, and how few we have yet to pass. If we had not passed all the great kingdoms, save the closing scenes of the last,—the first Advent,—the apostacy,—the rush “to and fro” with increase of “knowledge” which was to characterise “the time of the end,”—the series of “signs” by which we may “*know*” our Lord is nigh,—the preaching of the faithful and the unfaithful servant,—the going forth, the tarrying, and the subsequent midnight cry, them they are yet to come; but if these events are matters of historic record, then we cannot, in the light of reason or revelation, look for them amid the developments of future prophetic fulfillment.*ADTE March 1846, page 1.19*

Prophecy is history; in advance. History is the record of prophecy fulfilled. All the great kingdoms of the earth, with their greatest changes,—the first Advent and the vicissitudes of the Christian church, were sketched out by the pencil of prophecy, about twenty hundred years ago, but now, all authentic history testifies to the fact that we have in the progress of Providence, passed, Babylon, Persia, Greece and Rome,—the first Advent, and the predicted revolutions of the forth empire, save one, which terminates its dreadful career. Thus all history, as well as scripture, proves the declaration of the prophet of God. “*Surely the Lord will do nothing, but he revealeth his secrets to his servants the prophets.*” He unscales the prophet’s eye, and opens to his view coming events. The historian sits to record them as they occur. Providence never mistakes, nor wheels round, to roll by the predicted event the second time. No, when the event has been recorded, it is, like the Deluge, in the past. There is no second series of the four great empires,—no second first Advent, nor time of the end, nor midnight cry.” “As for God his way is perfect,” therefore He never mends his ways. He fulfills his word at once, and it is done forever. The prophetic sketch is sketched correctly. All the events of history harmonise with it. In the order of sequence, in time, and manner, they all transpire as pencilled by prophecy. The history of those nations which come within the range of prophetic vision, attests the truth of the scriptural doctrine of Providence. The heathen, and all



our race are comprehended within the range of those prophecies which relate to the consummation, but up to that period, prophecy, more immediately, if not entirely, relates to those nations whose history is connected with God's people.*ADTE March 1846, page 2.1*

I. We will take a brief survey of the field and scope of Prophecy. This is the theatre of Providence and the theme of history. The grand, the parent prophecy, the germ of Jehovah's revealed purpose, the mother text is in *Genesis 3:15*. The seed of the women shall bruise the head of the serpent—crush his power. In the more full expression of this prophetic truth, it is affirmed that: "for this purpose was the Son of God manifested, that he might destroy the works of the Devil." Redeem this world from sin and the curse, and fill it with glory and God. When "Death and him that has the power of death" will have been destroyed, not a scrap left. When all corruption shall have fled into hell to be forgotten, and every creature in earth and heaven, and under the earth shall join in the song of salvation, then all will be "very good," as God made it. God will again dwell with men, and they will be immortal.*ADTE March 1846, page 2.2*

Though God gave his fallen creature man, this assurance of triumph over the tempter, and a typical service called sacrifice, to embody the great truth in their worship, so that none could worship but by calling the promised deliverer to mind; yet, in process of time, all had corrupted their way, save one man. The Deluge then, became a means essential to the attainment of the end, which God had revealed. To prevent the universal putrefaction and perdition of the race—to counteract the Tempter and prevent his triumph, Jehovah poured a flood around the world to wash it of its pollution.*ADTE March 1846, page 2.3*

Then again, after the flood, when mankind forgot alike. God's judgments and promises and claims; and under the guidance of Satan were tending to the same state with that of the inhabitants of the old world, it became necessary for God to interpose. Having pledged himself not to allow another deluge, he gave up most of the world to their chosen way,—to fear and serve the Devil, their chosen god; hence they do not come within the range of prophecy except for distribution. God Almighty chose Abraham his friend and

servant. He separated him from the mass of mankind to be the head of his household,—the household of faith. The ordinance of circumcision, was the token, and the memorial of their separation to be God's peculiar people. Their sojourn in and deliverance from Egypt—their miraculous preservation in the wilderness—their wonderful history in Canaan, in which God seems ever to have his eye on his promise and pledge to Abraham,—their dispersion and other wise unaccountable preservation to this day, according to prophecy proves, that there is a Providence. A special, as well as general supervision which God extends over the affairs of men. The Divine plan, as sketched out in prophecy, touching the first Advent, the revolution in the Roman empire, the apostacy, and the changes in the Christian church, is fully sustained by the records of Providence. The field of prophecy has been the theater of Providence.*ADTE March 1846, page 2.4*

The prophecy may be regarded as a *conception* of the specific event. Then the watchful eye of God is ever extended over it. His fostering hand cherishes the embryo till "the set time," the every event, as minute as the falling of a sparrow and everything as vast as the dissolution of an empire, or the destruction of the world, will, by the direction of Providence, concur to give *it birth*. *To such events, there are no abortions*. No counterfeit fulfillment. They are absolutely unique in their character. Each predicted, event down the entire track of Providence, is as peculiar and as distinct from every other, as are the four great empires—as the first Advent from the Second. We can no more *confound them*, (though we may be ourselves confused) than we can confound the earth with its central Sun—or the Deluge with the final conflagration. Such is the astonishing precision of the prophetic chart. Such the wonderful accuracy with which Providence fulfills the minutest touch of the prophetic pencil. "Are not two sparrows sold for a farthing Yet not one of them shall fall on the ground without your Father. "Fear not therefore," ye willing servants of the Most High. God's plan does not contemplate the giving of you up to the delusion of the Devil. "*Ye are of more value than many sparrows.*" "But thou Israel, art my servant, Jacob whom I have chosen. The seed of Abraham, my friend, I have chosen thee and shall not cast thee away. Fear thou not, for I am with thee." *Isaiah 41:8*. Who am I, shall call, and declare it, and set it in order for me, since I am pointed the ancient

people? The things *that are coming*, and shall come, let them shew unto them. Fear ye not neither be afraid have not I told thee from that time, and have declared it? Ye are *even my witnesses*. Is there a God beside me?" No, for even Jehovah himself says that He does not know, of any, *Isaiah 44:7-8*. The prophet, in harmony with the Great Teacher, Messiah, teaches us not to fear earth or hell; but to fear Him who "hath set in order," and told what is coming and shall come. Those who declare the truth of prophecy and shew its harmony with history and passing events are God's "witnesses." We testify His existence and point to the evidence of His ever present Providence, in what "is coming and shall come." We delight to recognise his all comprehending agency. We "leap with joy," when, with this evidence that we are his witnesses, we hear Him saying "Fear not." "The very hairs of your heads are all numbered." Such are brethren to Paul, "not in darkness." They having got, can give "meat in due season." Having Christ, they can confess him "before men." *ADTE March 1846, page 2.5*

Those who know not God, either in his prophecy or Providence are not his "witnesses." They cannot be the "Israel" whom Jehovah cheers on to achieve the victories of faith. Such may tremble for their reputation, vie with Jesuits in their energy and policy to get the "honor that cometh from men," but he "who is not with me is against me," saith Jesus. The Jews 1800 years since could not deny the facts occurring around them, nor durst they deny the prophecies; but they denied that the facts in the life of Jesus fulfilled prophecy. Thus they were not God's "witnesses." The few despised disciples who saw the hand of Providence fulfilling prophecy, *were* God's witnesses. Messiah assured *them* that they had nothing to fear, from death or Devils, ver. 28, *John 10*. That people, who would not believe both prophecy and Providence, had rejected all the light God gives to sustain faith. Then they were in his way, and the wheels of Providence must either stop, or they be crushed by its onward revolutions. Just so now. The profession churches having taken their stand, denying that Providence is fulfilling prophecy, connected with the second. Advent, (though the can neither deny the prophecies of such events, nor the facts of their occurrence) must and will perish, as did the Jewish nation. All the evidence which God grants is given, when history testifies the truth of prophecy; consequently, if that he denied, Christ is denied, and

“wrath to the utmost” will come on those who had till then, been his acknowledged people. By how much the Christian church has had greater light than the Jewish, by so much is their guilt greater, and their revealed damnation more dreadful, *Matthew 24:51; 1 Thessalonians 5:3; 2 Thessalonians 2:10, 12.* ADTE March 1846, page 2.6

Professing Adventists have no dispensation in their favor, but must see their flagrant folly, if they recognise prophetic fulfillment up to a certain point, in our history, and then deny it in those events which are most manifestly, in time, order of sequence and manner of occurrence, just what Jesus predicted. This was the sin of the Jews at the first Advent. They saw and confessed both prophecy and Providence, up to their own age, and history. This, the folly of the Protestant church, they recognise both down to this generation; but from that point they seem blind as bats in the day time. Now shall Adventists come on be witnesses for God, and “confess” Christ only up to ‘43? *Did either prophecy or Providence stop there?* Or has Satan steered the ship over the shoals, at the tarrying,—up the falls of the 7th month, giving out a false midnight cry, and a mistaken clamor, as he shoved through “the shut door,” and got the whole of his crew where they cannot hear, or much regard, the evidence of opening Judgment! It may be very convenient to say that Satan has the helm; but that, damned the Pharisees. It has left the churches, like the mountains of Gilboa, on which there was neither rain nor dew. It must be ruin to every such soul; “for whosoever shall deny me before men,” saith Christ, “him will I also deny before my Father who is in heaven.” O Lord we will “confess” thee in thy Providence, and when predicted events occur, we will, by thy grace, *witness for thee.* Amen! ADTE March 1846, page 3.1

II. The doctrine as we find it in the scriptures should be distinctly stated in order to be correctly conceived. The doctrine is that there are no AGENCIES ADEQUATE to GIVE BIRTH to PREDICTED EVENTS, SAVE SUCH AS GOD EMPLOYED. *Consequently, when they occur, we may know without a doubt, not only that they are a fulfillment, but also that God has done it.* ADTE March 1846, page 3.2

The Jews said that the wonders they saw were wrought by

Beelzebub. The church affirms that the Advent movement “is of the Devil.” Some “Adventists” who would not venture to say that Satan guided those who preached the hour of God’s Judgment in ‘43, and the midnight cry, in the autumn of ‘44; yet they do not confess Christ—his word or Providence in it. Now we may as well be candid; acknowledge the Providence of God in it, or deny it. If the Arch Apostate be allowed, at the predicted time, and in the recorded connection of events, to get up a counterfeit fulfillment, then what ground is left for faith? We may never be confident that the word of God is being, or has been, fulfilled; consequently unbelief may not be sinful. Nay, why would it not, be praiseworthy? It is both rational and *right*, to doubt, where there is good reason for doubting, as rational and right as to believe where there is reason, to believe. But we maintain, with all our might and mind, that there is not in the scriptural doctrine of Providence any ground, at all, for doubt. When the most unimportant events transpired in the life of Jesus, according to prophecy, they were recognised as *the fulfillment*. Taken together, they were regarded as proof positive that Providence had put its broad seal on his Messiahship.—The time, and circumstances were not, however, more correctly sketched than is the time of the second Advent, or the events which immediately precede and introduce it. *ADTE March 1846, page 3.3*

If the events referred to have been witnessed, even though they be as unimportant, in human esteem, as the parting of our Saviour’s raiment, or his burial in a rich man’s tomb, it is *the fulfillment* of the prophecy. God in his Providence has done it. We have got beyond those way marks on the prophetic track. They can never be witnessed again; God’s word is the truth,—the truth is the agreement between his word and the event, as brought out in Providence. If the word names it but once, and Providence produces it, or allows it, twice; then there is not an agreement. Should Providence grow “slack as some count slackness,” let Satan get the start and counterfeit the event, agreement would not exist; because the prophetic word notices *no counterfeit*, with the genuine, event. But we affirm on the highest and best authority, God’s “word is truth.” The events of Providence must agree. There will be no repetitions, or false fulfillments, where none are specified. When a predicted event occurs it is genuine. We are bound to believe “without doubt or wavering.” There is an ease, a

naturalness, a Divinity about them, which walls off all cause of doubt. It is true, doubts arise; but they spring from a source entirely disconnected from the prophetic fulfillment,—from the heart.*ADTE March 1846, page 3.4*

Let us illustrate by several recorded events, in which the principle, or doctrine, as stated, must be acknowledged, just as far as the Bible is allowed to be true.*ADTE March 1846, page 3.5*

1. We notice the creatures, “of every kind,” which went into the Ark with Noah. The Patriarch was told, yet seven days I will cause it to rain on the earth. “Come thou and all thy house into the Ark. Of every clean beast *thou shalt take* to thee by sevens. Of fowls also, of the air, by sevens, the male and his female, to keep seed alive upon the earth.” This was the plan revealed 120 years before; but did Noah set traps to catch the birds; Did he make yokes, and harness, for the mighty lion, and his mate, and other creatures of less strength, but greater fierceness and rapacity? No, no, that would have been a greater labor than to have erected the Ark!! They came, and “went in two and two, unto Noah; into the Ark, the male and his female, as God commanded Noah.”—They seem to have come in one day; because “the waters of the flood were upon the earth,” after seven days. Their entrance was as *natural as that of Noah himself*. They came spontaneously, like the subsequent descending flood. This event, was as great a miracle, as the Deluge, and was adapted to sustain and settle the faith of Noah’s family. They had no fears that the old ship would founder, or spring a leak after that. There was Jehovah’s hand. The event occurred at *the right time*. God’s Providence concurred with Noah to fulfill his word. That cannot be counterfeited.*ADTE March 1846, page 3.6*

2. Joseph was informed by God that his brethren who hated him should do him reverence. *Genesis 37:1-9*. As they were, in vision, binding sheaves in the field, his sheaf stood up and theirs stood around doing obeisance to it. Now this, and another dream, were accomplished in a way that no mortal could have imagined. The Devil did not dream how it could be done,—much less counterfeit it. The brethren must find the pasture short, as far as Dothan, where the Ishmaelitic caravan was to pass on their way into Egypt. Joseph must, in order to obey his father, go to Dothan; and the

caravan come, *just in time* to take him from the murderous hands of his brethren. Then all the events, clear down to the seven years of plenty, and the seven years of famine, which reached to Canaan, and compelled the sons of Jacob to go down into Egypt and bow to “the Lord of the land,” occurred in Providence, as if they were so many means to accomplish the end,—fill out the prophetic sketch. The date, name and circumstances, guard this event, and defy all attempts to counterfeit it. Like most events of prophecy, this in the fulfilment, complicated and apparently counter, as were many of its parts, does not stand isolated. Its admirable parts, are themselves but a part of God’s great plan of Providence,—a few links in the golden chain, which then connected the past with the present, and stretched on in its influence, into the future. It was all comprehended in the prophecy made to Abraham concerning his prosperity. Joseph’s history was, to previous prophecy, as the woof to the warp.*ADTE March 1846, page 3.7*

[original illegible] deliverance of Israel from Egypt furnishes a striking illustration of the doctrine of a special Providence. Moses was not murdered according to Pharaoh’s decree; but nourished by his own mother. Nay, the author of the decree or his daughter *paid her wages for her maternal caresses*.*ADTE March 1846, page 3.8*

The elevation of David to the throne of Israel, and the entire history of that nation, proves clearly the doctrine stated, that there are no agencies adequate to fulfil prophecy, save such as God employs. *Isaiah 44:24, to 45:4*. When a predicted event does occur, we may know that it is a fulfillment of the prediction, and that God’s Providence has interposed for its fulfillment. To such events there are no seconds, any more than a second birth, or baptism, or burial of Messiah. The chariot of Providence rolls by. The event looms up with God’s seal impressed on it. It never recurs.*ADTE March 1846, page 3.9*

An apparent exception may be suggested, from the false christs, that have appeared; but on reflection it must be seen, that they are themselves a verification of the doctrine, because they come within the range of prophecy. Their appearance must be found in history, the record of Providence.*ADTE March 1846, page 3.10*

III. Let us notice the more important reflections suggested by this subject.*ADTE March 1846, page 3.11*

1. God has magnified *his word above all his name*; therefore all the leading events recorded in the history of the world, have occurred as to time, circumstance, and connection with the past and the future, according to God's word. Nothing which comes in competition with that word can stand before it. No, not even though it bear God's name. Jerusalem, the Temple and the chosen seed, must *perish*, sooner than a "jot or tittle" of the word should fail. Those attributes of wisdom and goodness and justice and mercy and power which have secured a fulfillment of the "sure word" thus far, are all pledged to accomplish every minute, or grand prophecy relating to the consummation. *God in his word specifies each event. His people drink in the Spirit by believing the word—they yield themselves up to his guidance, and the Providence of God concurs, then the event transpires.* There will be nothing, in all time, like it. Should any combination of agencies attempt a fulfillment, it would be, like the false christs, out of the predicted time, and out against all the arrangements of Providence; hence they could not succeed. The prophecy relating to the Turks is an instance, of the steady purpose of Providence, to allow no agencies to impede his purpose. In their rise they prevailed in spite of all crusaders, and all christendom. Then at the expiration of their appointed time, they decline, though all the great Christian powers, are in, unholy league to sustain them. It is, then clear as scripture fulfilled can make it, that there are no agencies, which can counterfeit, or derange the progressive fulfillment of the prophetic word. When the time arrives, each predicted event appears; and God's Providence *must be recognised in it*, or we be convicted as, so far infidels.*ADTE March 1846, page 3.12*

2. Many "confess" the Divine hand in the scores of prophecies, fulfilled at the first Advent of Jesus; but they imagine that he will not be very exact in honoring the predictions, or teachings of his Son relative to the second. They forget that God's word is but the second edition of himself,—identified with himself,—the transcript of his own mind. He must, to "honor his word above all his name," maintain it, though it require the ruin of the professing church, or the dissolution of the world. We may begin with a series commencing



two thousand four hundred years ago,—and come down the track of prophecy. We find the four kingdoms, the first Advent. The apostacy, the taking away of his dominion. The progress of “knowledge” in “the time of the end,” the signs in “this generation” which shall not pass till all be fulfilled, the preaching of the faithful and unfaithful servants. The drying up of the symbolic Euphrates, the several periods of waiting for Jesus, called “watches,” the hurting of the earth, trees and sea when the four angels should cease holding the winds, and the “angel from the East,” the sealing of God’s servant,—the going forth to meet the Lord, in the light of the prophetic periods, and the fulfilled signs of his coming,—the subsequent tarrying, the midnight cry and the clamor about “the door,” and the going without the camp, bearing his reproach, have transpired in the time, order and manner, in which they are noted on the prophetic page.*ADTE March 1846, page 4.1*

Let us mark the series in the parable, *Matthew 25:1-10*. The preaching of the time, and the signs, *was sustained by most marked interpositions of Providence*. The earthquake, which rocked half the earth. The comet’s trail extending across half the heavens. “The fearful sights and great signs from heaven.” “Signs in the Sun and in the moon and in the stars.” Men’s “hearts failing them for fear, and for looking after those things which are coming on the earth.” This was the class of predicted events, which filled the press, arrested the public mind and forced the conviction on multitudes, that something dreadful was at hand. This class of events greatly confirmed believers in their *going forth* “to meet [original illegible] bridegroom.” Learned ministers and learned unbelievers confessed the plausibility of our scriptural argument. The unlearned and unreflecting could see the natural signs, and feel the beating of the public pulse. Thousands and tens of thousands trembled, though unconverted still. The mass of mind was, to say the least, as much affected, as 1800 years since, by the interposition of Providence to bring out the day of Pentecost, “according to the scriptures.”*ADTE March 1846, page 4.2*

Now Mark! *Some body, or some thing, did these things, at the time specified “in the vision” written on tables*. It was a freak of nature,—chance “mesmerism, human influence,” the Devil, or else in accordance with predictions of Jesus. If the last, then we had the

right time. God put his broad seal on it. We did “understand,” the periods. The vision did “speak and not lie.” Amen! This providential interposition, did not take place in ‘42, nor in ‘44; but *in that, very year to which the prophetic times pointed. In the year when “the virgins took their lamps and went forth to meet the Bridegroom.”* It was in 1843. Amen. *ADTE March 1846, page 4.3*

Then during the tarrying, which occurred against our will, the midnight cry was raised. We echoed, “Behold the Bridegroom cometh, go ye out to meet him.” From the periods, tarrying, and the types, we concluded, that “the set time,” was the 10th day of the 7th month. The scriptural argument was convincing, that the day of Atonement, the set time for cleansing the typical sanctuary, was *the* time, to expect the Antitype of all those rites. Then, those who are characterised in the promise of God as his people, those who, like servants were waiting for their Lord, who looked for and *loved* the appearing of Jesus, yielded themselves up to the scriptural argument. They found the Spirit and the Providence of God concurring most manifestly, to give the midnight cry. Amid the signs of these last days, nothing like this occurred till after the tarrying. Nothing like it has occurred since. The cry was given at the *right time*, so far as could be ascertained by a prayerful, critical study of the word. It came in the *right place*, in the series of prophetic fulfillment. The preceding and accompanying circumstances of Providence, favored the mighty spiritual movement among believers, and the cry was borne on every breeze, till it reached and arrested every ear. *The leading events in the parable have become history*, as really as any that are found in the prophetic track of Providence. I know that it is an easy matter to “deny” Christ or he would not have been denied, when He, himself was the preacher, and Providences the expounder; but these events are certainly as important, as the place of Messiah’s birth,—his going into Jerusalem in triumph, or being buried without “bone broken.” They have all the marks of God on them that you find on these, which have been witnessed, in other ages of prophetic fulfillments; and seeing a [Original illegible] does not fall to the ground “*without our Father*,” those did not transpire, but under the direction of His Providence, to fulfill his word; because that “*can not be broken*,” either by chance, or mesmerism, or Satan. *ADTE March 1846, page 4.4*

My brethren, let us confess Christ's truth in the Parable, confess Providential agency in the corresponding events as they have transpired before our eyes. Come what will, deny who may, let us be witnesses for our God and Saviour. He "set in other" and "declared" this series of events. I confess a perfect fulfillment Amen.*ADTE March 1846, page 4.5*

3. By the "word of God, quick and powerful," in the Midnight cry, we were cut down as the harvest. True, we are in "the field," which "is the world" and the breaking up, with the varied trials about the shut door, may complete the threshing and winnowing, as taught in the figurative harvest. Astonishing! how the chaff flew!*ADTE March 1846, page 4.6*

Now, whatever Jesus meant, here is something like it. My concern is to be found among the wheat. I dare not deny the grace of our God which I have enjoyed,—dare not deny that His word, more stable than the world, means something; especially when expounded, and the exposition written out, by the finger of Providence.*ADTE March 1846, page 4.7*

4. Those who deny that God has fulfilled his word in the Advent movement, might be compelled to deny his agency in the whole series of prophetic fulfillment, back to the time of Cain's fulfilled curse, and driven off beyond infidelity, into Atheism! They would have us not only Infidels, but absolute Atheists. Infidels "confess" God's Providence. These would have us deny it.*ADTE March 1846, page 4.8*

It is, however, as irrational as unscriptural, for the preaching of the hour of God's Judgment, and the midnight cry did not require the slow process of "the societies," sending out their salaried slavelike, lazy agents. It was done naturally, spontaneously and successfully, like the entrance of the lion, the leopard and other creatures, with their mates, into the Ark with Noah,—with an ease and naturalness, which has ever characterised prophetic fulfillment. Joseph's brethren did him obeisance, willingly.*ADTE March 1846, page 4.9*

We are now, in our Advent experience, where Noah was after the animals entered the Ark. This Divine interposition was to him *the crowning testimony*! He knew that God was with him, and this was

security enough for faith. So the predicted events, occurring in the Advent movement, *prove the presence of God by a special Providence*. We “confess” the promised presence and agency of Him, who confirmed Noah’s faith, by interposing to fulfill his word. We know that our God, who has guided, will guide those who concur with his Providence, to fulfill his word connected with the Advent of Christ *into the kingdom*. Doubts to the winds now Hallelujah! *ADTE March 1846, page 4.10*

5. Some, however, object to the idea that God has any direct or determining agency in these recent events, because these who believe and concur are unknown to fame or philosophy. Then seem to imagine, that it is too small business, for God to meddle with.—They are so ignorant as not to know, or so infidel as not to believe, that a sparrow does not fall “without our Father.” *ADTE March 1846, page 4.11*

Other reject the scriptural doctrine of Providence, in our recent experience because the midnight cry was so limited. They forget that the ministry of Moses,—of Messiah,—of the Reformation was too limited to meet the demands of skepticism. *ADTE March 1846, page 4.12*

But the grand objection is based on our disappointment. You were deluded. God’s Providence did not produce the events of prophecy, because your expectations were not realised. I confess that we were grievously disappointed. A perfectly satisfactory explanation of the nature, as well as cause of that disappointment, may be given at any other time. The question of our disappointment is distinct from that of prophetic fulfillment. In *Matthew 21*. we have an illustration. The blessed twelve and the shouting multitude were on the tip-toe, of expectation. They thought that His entrance into Jerusalem according to prophecy, was *the* time, when He would take the throne. They were disappointed, because they misconceived, his design in fulfilling that predicted event. The prophecy was however, *just as really fulfilled*, as if they had correctly, conceived God’s purpose, and realised their expectations. The disciples were extremely disappointed and distressed at the crucifixion. “*They were glad,*” *but still disappointed*, in his visit to them after his resurrection. Those disciples were enabled to correct

their mistakes by the Providence of God. So can we, who believe. The disciples mistake did not destroy discipleship. It was piety, in them to desire the kingdom and honors of Christ. Their mistake, resulting from their limited knowledge on capacity, did not destroy their piety. Just so with us.*ADTE March 1846, page 4.13*

6. It has been said with reproachful sarcasm, you “can not be disappointed!” As if we held on from sheer obstinacy, or from an assumption of infallibility. But no, we say that God’s Providence, fulfilling his work, is not to be belied. His Providence never concurred with his people, at or near the right time, to make a false fulfillment. The idea would be a *libel on God*. It would give the lie to all He has revealed of his Providence—or promised his trusting obedient people. We confess our mistake relative to God’s design in those prophetic accomplishments. We stand corrected. Conscious of our fallibility we cast ourselves on Divine infallibility. Amen!*ADTE March 1846, page 4.14*

Those who reflect on us, seem not to see themselves. They assume that *their conception* of the Advent must be realised; as if their theory of prophetic fulfillment was more trustworthy than the Providence of God, when fulfilling his word. This, brethren, was the sin and consequent ruin of the Jews. Instead of correcting their mistakes, as did the despised disciples, by Providence and prophecy, they stood on their “original faith.” Messiah must come according to their conceptions. There they stood, in a fixed position, till “their house was left unto them desolate.” The disciples on the contrary saw scripture being fulfilled, therefore they moved on down the track of truth, with Providence. Had they stopped, they would have been left and lost. I dare not follow an example so fatal, so sinful, as that set by the Jews. I would be a “disciple” however much despised.*ADTE March 1846, page 5.1*

7. All attempts to re-adjust the prophetic periods is labor worse than lost. The idea that chronologists have erred, and have caused us to err, looks like playing into the hands of Infidels. The Infidel had common sense, if not scripture in his remarks to Bro. Miller. Bro. M. cannot answer him but in harmony with the Bible doctrine of Providence. The integrity of God’s word is fully maintained, if it is being fulfilled. This shuts the mouth of Infidelity; but to admit that

the doctrine of Divine Providence, and the promise of Divine guidance, must give place to mistakes of chronologers, exposes us to loudest laugh, or its bitterest scorn. Bro. M. says in his letter of March 10: "I have no guilt in proclaiming time, for the time is, by God, revealed, and wherever the mistake may be it is *not in my power to rectify it*. I must leave that with God."—The mistake was of precisely the same nature with that of the Holy Twelve, and others, *Matthew 21:4*. They overlooked the events which were to intervene between that prophetic fulfillment and the Kingdom. They mistook our Lord's design in that fulfillment. *It was however a fulfillment*. So in our case precisely God's will was done.*ADTE March 1846, page 5.2*

Our experience, in this respect, harmonizes with that of God's people at every epoch in our word's sad history. They have all made mistakes just like ours, notwithstanding they were honored of God to act the part assigned his people. *Exodus 5:21-23; Matthew 26:56*. The disciples all "forsook him and fled; yet even in that they fulfilled, *Zechariah 13:7*. They had inadequate conceptions of God's revealed plan, *Luke 18:31-34*, though being fulfilled before them. Now it would be passing strange, if believers, in this age of glory and wonder should have surpassed Patriarchs, Prophets and Apostles in the accuracy of their conceptions of Jehovah's purposes, or of the *manner* in which, he would accomplish them. Then to maintain that *we have been wiser* in this respect than all the divinely instructed of other ages, *after God's Providence has proved as not so*, evinces that "pride which precedes destruction, and that haughtiness which goes before a fall."*ADTE March 1846, page 5.3*

8. In confessing the doctrine of Providence, we confess a present God. This the text teaches. We confess the supremacy of the present Deity. His plan comprehends agents voluntary and involuntary. The drama is arranged, as sketched in prophecy. The scene changes,—the actors appear and perform their part, and the entire movement in the theatre of earth, proceeds in harmony with the published plan; for Providence is the Master of ceremonies. The preparatory scenes having been acted, the *finale*, will soon open, on our astonished, or enraptured vision. "The righteous will be saved. The wicked will be damned, and God's eternal Providence

approved.” Amen and Amen.*ADTE March 1846, page 5.4*

O Lord give us grace and we will “*confess thee before men.*” Be “witness” for thee,—that thou “hast set in order” from ancient time, “and declared it! No agency can defeat or derange the “order” which thou has declared. When the predicted events occur in the prescribed “order” we confess the truth of Jesus. It does occur “*without our Father.*” It does take place by the direction of Providence, a present God. So it will be till our Lord appears in Glory, till his people also “appear with Him in Glory.” Hallelujah! Praise ye Lord!! We are “not orphans,” not left comfortless. *He is present*, fulfilling his word. And now having passed the introductory scenes, Glory will open. All who have not “cast away their confidence” shall be glorious like their Lord through a blissful immortality. Amen!*ADTE March 1846, page 5.5*

My “confession” is not then an “apology” to the world but a continued acknowledgement of Christ. This is the word of my testimony. We overcome by the blood of the Lamb and the word of our testimony.”*ADTE March 1846, page 5.6*

9. Finally, as Noah knew that God was with him, when he saw the creatures coming, “two and two” unto the Ark. As Joseph knew his vision to be from God when his brethren were bowing before him. As Moses’ mother and David’s friends knew that God was with them by a fulfillment of his word. As the apostles knew Jesus to be the Messiah, by events, and his works, *according to scripture*: so we *know*, without a doubt, that the Advent movement is Divine in its origin. Divine in its progress. Divinely glorious will it be in its results. Amen!*ADTE March 1846, page 5.7*

## THE NECESSITY AND CERTAINTY OF DIVINE GUIDANCE

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Jno. 17th, Jesus said, “Father the hour is come; glorify thy Son that thy Son may also glorify thee; as thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him. And this is life eternal that they might know thee the only true God and Jesus Christ whom thou has sent.”*ADTE March 1846,*

“The gift of God is eternal life through Jesus Christ our Lord.” This gift is intended for as many as God hath given Him. The nature, the means, or pledge, of this heavenly bequest, is to know the True God and his redeeming Son. For all such he prays. *Ver, 9*: “I pray for them, I pray not for the world, but for them who thou hast given me; for they are thine.” His ever prevalent prayer was, that they might be kept “from the evil” that is in the world, and sanctified “through the truth.” It is only by revealed truth that they could know the true God and Saviour; be sanctified, that is, separated from the world, and consecrated soul, body and spirit, to the Lord. *Ver, 20*: “Neither pray I for those alone, but for them also, who *shall believe on me through their word.*” *ADTE March 1846, page 5.9*

In this solemn supplication of our Saviour; there is no mention made of any who shall be saved, except those who *believe* the truth taught in this word. Our Lord presents his successful intercession for all who make a believing application to his blood. These, and these alone, are characterised as the subjects of his prayer in parallel scriptures. *Romans 8: Hebrews 7:25*. His prayer prevails for them all, “He is able to save *them* to the uttermost.”—to interpose in every emergency, aiding, defending, or delivering them as they may need. Our Lord recognizes on behalf of his people the necessity of Divine guidance and succour. Even Peter would have perished had not his Lord prayed for him, “that his faith fail not.” They were hated by the world because, “*chosen out of the world.*” *Ver, 16*: “They are not of the world, even as I am not of the world.” Let us notice the leading truths connected with the doctrine of Divine guidance. *ADTE March 1846, page 5.10*

I. Seeing God’s people are thus hated by this fallen world, are so frail that they could not walk, stand, or even “live” but by “faith,” they need definite pledges of Divine “help in time of need.” All the promises recognise our dependance, and the necessity of Divine guidance. We cannot go alone, were it right for us to make the endeavor; therefore it is written, “Trust in the Lord with all thine heart and lean not to thine own understanding.” “If any of you lack wisdom let him ask of God, and it shall be given him.” The Saviour promised to send the Comforter, the Holy Ghost, to guide them into



all truth. *John 14th to 16th* ch. This is the wisest, holiest, and most mighty Spirit in the universe. He is, and ought to be Supreme, in His guidance, He has supremacy over every false or fallen spirit. To enjoy His indwelling energy by receiving and obeying the truth, is to be His temple—Vessels unto honor, *meet for the Master's use*. To all such this heavenly guide is pledged for ever. *ADTE March 1846, page 5.11*

II. These promises belong to His friends, *John 15:14*:—to the apostles and their successors. “Lo I am with you always, even unto the end of the world.” The promised guidance belongs to all those who sustain the specified character. “The meek will he guide in judgment, the meek *will he track his way*.” “The wise shall understand.” “if any will, (is willing to) do his will, *he shall know* of the doctrine, whether it be of good. *John 7:17*: It is mere history to state that the Advent people were willing to know and to do God's will. They gave evidence of their willingness, by a cheerful sacrifice of home, or good name, or all else, as the occasion demanded. In the text, our Lord implores help from heaven, on all “who believe.” The Adventists *believed*, nay well nigh devoured their Bibles. They trembled at the word of the Lord. They had “the beginning of wisdom.” They meekly, diligently, prayerfully, the Lord was pledged to *teach them His way*. He has, if so, done it as certainly as he is the true God. *ADTE March 1846, page 5.12*

III. These pledges of Divine aid, belong specifically to those looking for Jesus. However much men may object and oppose the promises are concentrated on the hated expectants of our coming Lord. They are represented as servants with “their loins girt and their lights burning,” waiting for Jesus. Such are “blessed. They look for” and “love His appearing. They are “led by the Sprit of God,” and having “the first fruits of the Sprit, they groan within themselves, “waiting for the adoption, to wit, the redemption of the body.” In this connection our blessed Savior promises to “come again”—to send the Holy Ghost to “abide with them for ever,” and then he prays for “*all who believe on Him* through” the apostolic testimony. We rested on these sweet promises, we did believe with all our souls in his coming, and sought with all diligence the aid of the good Sprit; consequently we could, and did plead the promises as *ours*, in a peculiar manner. We can not, in the future, pray, or study, or watch

with more sincerity, or assiduity, than we have already done. If, therefore, they have failed us, we can not claim any benefit from them in the future. To admit that have failed us, is to exclude the Advent people from the pale of Divine promise, or else to treat the promise as false.*ADTE March 1846, page 6.1*

In either case it would be perdition to us, and ruin to the Advent cause. It would be utterly idle to sustain it in such circumstances; but as God has fulfilled his word most perfectly in our history, the promises are seen to be more worthy of our trust, by so much, as he has done his revealed will by us. If, for illustration, I had been supposed to have failed in my business engagements during a series of years, then all would suspect me. They *could not confide* in me; but suppose further, that I could, by bringing forward the documents in the case, show all who would listen, that I had done just what I had *agreed to do*. Then confidence would not only be restored, but greatly *confirmed*, as to my future engagements. Precisely so in regard to our Savior. If we imagine that His promises have not been fulfilled to his trusting, cross-bearing, devoted children, it is, vain to speak of trusting Him in time to come. Faith cannot co-exist with doubt, *Hebrews 11:1*. Faith is the substance of things hoped for, and it is not possible, from the constitution of the human mind, that we can have this faith, so long as all the promises are *supposed* to have failed in our experience for several years. But allow that in the complicated prophecies, we had overlooked some things which must be accomplished;—allow what is true, that these events, in the preparatory scenes of the 2nd Advent, have occurred just as God designed, then our ground of confidence remains unimpaired. We feel greatly confirmed in the faith. Now we stand “strong in the Lord.” We cry “be gone unbelief, our Savior is near.” He did teach us “*His way*,” He led us at each point to do *His will*, Amen*ADTE March 1846, page 6.2*

V. Divine goodness does not make us infallible, in our conception of the manner in which prophecy will be fulfilled. It does not secure us against the ordinary mental infirmities of mankind; but it does extend to the fulfillment of the Divine will infallibly Else God’s will may not certainly be done as He “hath declared to his servants the prophets.” None but infidels, dare deny that God does so administer his Providence, as to carry out his revealed purpose; or that he

employs his people to do his pleasure. It is bold infidelity to admit that any thing can defeat or derange his purposes. The admission of the possibility of such derangement, is to admit, so far, that Jehovah is not supreme,—that God is *not* God. *ADTE March 1846, page 6.3*

VI. The misconception, we frame in our minds, of the manner in which God will carry forward his plan. He overrules to subserve his purpose, to fulfill scripture. Our liability to err has been the occasion for divine interposition. It is absolutely necessary that God should interpose according to promise, to enable us to act the part assigned to his people. In the plenitude of his mercy, He has provided that we “understand,” so far as necessary to do His will—that we do “know of his doctrine,” just as He has promised—as his servants have in all ages. They do not, as Satan said, “know as Gods,” but as men. They do not understand as angels, but as *christians*. While they know, only as christians do, they may for the time, misconceive their Lord’s designs in the movements of his spirit, and Providence though they are, at the time, engaged in accomplishing those designs God girded Cyrus, called him his shepherd to “perform all his pleasure;” yet, Cyrus had “*not known him*.” Napoleon was his agent to upheave the whole surface of Catholic Europe and take away the dominion of “the little horn.” Then he was laid aside as a thing of naught. God makes “the wrath of man to praise Him, and “the remainder of wrath” will He restrain. He who thus uses Napoleon or Nebuchadnezzar, Caesar or Cyrus as the revolutions of earthly empire demand can certainly employ his obedient children. He does not guide them into their mistakes, but He employs them, *notwithstanding their mistakes*. He verifies his promises to them in spite of all their weaknesses, and gradually brings them to “understand,” both his word and Providence. Thus it was with the Apostles and Prophets. The Apostles exhibited their full share of human infirmity, by misconceiving the purposes of Jesus, though they were honored, to fulfill the prophecies concerning his first Advent. They were “willing to do his will;” therefore they were guided “into all truth.” They did understand as the unfolding purpose of Jehovah was gradually opened to their minds. In every instance their weakness, as well as ignorance was overruled to fulfill scripture. Do they imagine that He is now to ascend the throne of David, this nerves them to cry “Hosanna.” Had

they held their peace God would have put a tongue in the stones, and leave him “alone”; it fulfills scripture. Dose Judas sell, and Peter deny him, it fulfills scripture. Are they attached to Jerusalem, and fond of the temple of Jehovah; even this is made available to his purpose, that they should “begin at Jerusalem.” So with the 2nd Advent people, God has led them in “His way,” at every turn, and in every trial they fulfill scripture. They conceived that Jesus would come in ‘43 and again in ‘44 on the 10th day. This nerved them to do God’s will. Those who are willing to “do His will” despite all the shame incident to delay, “shall know of his doctrine.” They having committed themselves to God’s guidance are like the apostles, under a blessed necessity to fulfill His purpose. In doing it voluntarily, they secure to themselves the most enlarged promises. Even those who are unfaithful and “foolish” help fill out the prophetic sketch of Advent history. All classes fulfill scripture each act their appropriate part. O, the depth of the riches both of the wisdom and knowledge of God! My whole being bows and adores, *trembles and loves.*” I am a worm and no man,” before this wonder working God!*ADTE March 1846, page 6.4*

The necessity imposed on the virgin band to fill out the parable, was like that imposed on Cyrus by his ambition and energy of character to fulfill the prophecy concerning Him. Like that resting on our Saviour. “Thus it *beloved* Christ to suffer.” “A bone of Him” could “*not be broken*” by the executioners; because the scripture type, the passover could *not fail* of a fulfillment. The necessity for Jesus sufferings was a dreadful necessity; so in the revealed “fiery trial”—the “fuller’s soap,” and the “refiner’s fire” *must* do its work—on and in his people. Character must be developed. Those who have not “oil in their vessels,” i.e., grace in their hearts to sustain them when the first blaze of the lamp seemed about expiring, must be known God never intended that the whole and apparently happy “ten” should enter the kingdom—no more, than He intended to take all of Babylon into Heaven. He who said “Come out of her my people,” has revealed the fact that “five of that virgin band had not oil in their vessels.” Such would want “the door” open after it was too late.” The necessity for this development is indeed, dreadful; yet there is *this necessity*. Thus it is written: “the *scripture must by fulfilled.*” Those only, who have “oil in their vessels,” with their lamps in their hands, can “stand before the Son of Man.” They have grace

reigning within. They know that God is true and trust worthy, not withstanding their disappointment. They do not, dare not, deny his *promise* or his *Providence*; but wait on God, as did Moses in his emergency—as did the disciples, before the Pentecost. This confidence urges them with more importunity to his throne. He gives them increasing light, in which they see the Providence of God, fulfilling his purpose, by their very disappointment, by that which constituted their greatest cross. They are constrained to the conclusion that neither the *weakness* of his obedient children nor “the wrath” of their foes, can defer, or defeat the Divine propose. God’s “*counsel will stand and He will do all his pleasure!*” Hallelujah, Amen!*ADTE March 1846, page 6.5*

VII. To deny that God does thus guide his people is to deny God’s agency in his own great work, contradict the prayer and promise of Jesus Christ, and so far “do despite to the spirit of grace.” How can the revealed plan of Providence be accomplished, but by strictly sustaining his word toward his trusting, cross-bearing people! Who would, or who *could* believe God, if, in such a crisis as that just preceding “the consumation,” He should fail to fulfill his word! “If the foundations be destroyed. what can the righteous do” toward trusting God? The Lord is in his holy temple—His eyes behold, His eyelids try the children of men (*Psalms 11*). To deny the fulfillment of Divine promise since ‘43 to those who look for and “love his appearing” is, so far to deny the Holy Ghost. Where can his agency be traced during our age if denied here? The denial looks to me like the sin “which hath no forgiveness.” We “know how that afterward when *Esa a would have inherited* the blessing he was rejected,” *Hebrews 12:15-17*. That disciple who sold his Lord found no acceptance. Is there any pledge or promise of God to those who refuse the cross, in any part of the narrow way? To those who do not “hold fast the *beginning of their confidence, stedfast unto the end?*” What promise is there for those who “let go” their confidence in God’s guidance, in order to get a better hold, somewhere in “doubtful chronology?” As the lamp of life shines only on the believer’s pathway does not the want of light denote a want of faith? Is it not an undeniable fact that, at the dispersion of the virgin hand, one class had faith in God’s guidance, notwithstanding their disappointment, while the other lost the faith, they had before professed, relative to the spirit said? One class was *ashamed*; the

other sunk down deeper into God. One class attempted to justify *themselves*; the other justified God in their guidance. One class having lost their faith went in various directions, seeking support from books, from the churches or from “doubtful chronology;” the other in the exercise of a living faith, held on their way waxing stronger and stronger. Those cast way “the beginning of their confidence.” These are holding it fast “stedfast unto the end.” Amen!*ADTE March 1846, page 6.6*

Those whose faith failed in the guidance they once claimed, are found among that class who shall find no admittance to the marriage. God called them out to be ready to welcome the King of kings,—to bear “their cross daily, “till exchanged for the crown; but at a certain point, they, being disappointed, refuse the cross, by letting go “the beginning of their confidence,” draw back from much that God had “scaled” by his spirit, or by his Providence, and joined the world (silently it may be) in denying that God’s promised guidance had been granted them. Such not heeding the spirit’s message to the church of the Laodiceans will not be heard when they “knock.”*ADTE March 1846, page 6.7*

This, if true, is a tremendous truth, and ought to be suppressed, no more, than the truth of the Christ coming. *It she as that the great event is just upon us.* Men cannot be converted by denying God—drawing back to ‘43, and thus overlooking the chronology of Providence clear up to the coming of the Son of Man. I feel perfectly clear in preaching the Judgment, right on men, when authorised from the word and Providence of God to believe that it is so. If there be any who are honest hearted—any who have not consented “to the counsel and deed of these who” deny the truth of Divine promise and Providence, they may be benefitted. It certainly can lull none sleep; who “have an ear to hear,” to be assured that the burning splendor of the day of God, is just opening on the world!! It shows believers where in the succession of events we are. No one can be reached effectually but by truth, and that truth must be “*present truth*.” The faithful servants gives “meat in due season.” The points in the parable having been passed,—the virgin band broken up,—the clamor about the door being heard, it proves that the season for this portion of meat is “*due*.” The promise and Providence of God, proving a fulfillment of this portion of the

Parable, I dare not withhold the truth in its “season.” The responsibility of *believing* this truth is thought to be great, but is not the responsibility of *suppressing* truth, inconceivably greater?*ADTE March 1846, page 6.8*

VIII. Let us notice the wonderful precision with which Jesus sketched the Advent history, in order to illustrate the reality of the scripture doctrine of Divine guidance.*ADTE March 1846, page 6.9*

The parable of *Matthew 24:45-49*, represents the Advent, and anti-Advent, ministry, during the preaching of the signs and periods up to ‘43. Then one class with their adherents is left to the doom of a fallen world, and the other is taken up. Their history is foretold from the point where they go forth to meet their Lord, down to the time when the foolish get their answer, “I know you not.”*ADTE March 1846, page 6.10*

The facts preceding a marriage are employed for this purpose. All the action in the parable, *precedes* the nuptials, and the marriage feast. *Is not this so?* If so, then, in the fulfillment, all the contemplated action among the virgin [original illegible], must precede the coming of the Son of Man. The scenes of heaven are not here represented, but the scenes of earth are. The people of God are represented while *waiting and watching* for the coming of the Son of Man. It is not Judgment, but the scene preparatory to its execution. It begins at the house of God.*ADTE March 1846, page 6.11*

Had Jesus employed some other figure to represent the same scenes in Advent history, it might seem more intelligible. The going forth, in view of the signs and periods, preached by the faithful servants—the tarrying—the midnight cry, the dispersion of the band when a part are losing their light—one part remaining out from the world and coming into a more endearing fellowship with Jesus, (like Noah’s going into the ark before the flood,) the other making a subsequent clamour about the door, entertaining no doubt as to their being entitled to admission, and qualified for the enjoyment of the marriage, which was then to be soon solemnized, are all distinctly marked. These are the points in the parable. They represent the feeling and action of adventists in *view of their Lord’s*

*coming*. Now just allow this to enter your minds; it may give you a more full and perfect conception of this scripture than you have had.*ADTE March 1846, page 7.1*

But why did our Lord employ a figure that could be misconceived? For the reason that He spake in parables at all; “because they seeing, see not; and hearing, they hear not, neither do they understand,” *Matthew 13:13*. The evidence of his coming is nearly all of this nature. It may be—it has been misapplied to the destruction of Jerusalem. If unbelief wants a handle, it can find one. The foolish virgins can discover just as plausible an objection against the fact, that the knocking against the shut door, takes place here, before the revelation of the Son of Man, as did the churches, against the signs of Christ’s coming. They imagine that Jesus is here the Bridegroom, as unbelief *can* know, that if the Son of Man should come at any one point in the parable prior to the end, *the rest would remain unfulfilled*. Those “jots” would so far fail.*ADTE March 1846, page 7.2*

Mark these facts: 1st. Jesus answers the inquiry “What shall be the sign of thy coming?” Was not his answer pertinent?*ADTE March 1846, page 7.3*

2nd. The parable represents the action of Adventists in *view* of his coming. Those who knock do it *with the full conviction that they can, and ought to enter*. There had been no change externally.*ADTE March 1846, page 7.4*

3rd. There is a different feeling and different action among the self-deceived *after* he comes; he “knows them not.” They “wail,” and he cuts them asunder.*ADTE March 1846, page 7.5*

This being so, the cross of this truth must be borne. It is truly the heaviest cross that we have met with in our christian course; but Jesus, standing very near, cries, “Whosoever doth not bear his cross and come after me, *cannot be* my disciple.”*ADTE March 1846, page 7.6*

The Advent cross was large—the tarrying cross was larger, because of the reproach which attached to faith “after the time passed.” The Midnight Cry was the largest and tallest of the whole.



It bore us quite out of the world; we supposed it would have been the last. But as it is deemed “too bad” for us to confess the truth of divine promise, and the interposition of divine Providence amid our disappointments, it brings a cross.*ADTE March 1846, page 7.7*

Some Advent preachers and papers have united to cast contempt on those who would not “confess” and “draw back.” to somewhere near ‘43. Those who maintain their faith have been well nigh deluged with reproach—many have been carried away with the flood. It comes for not saying or acting as if Satan or mesmeric sorcery had guided those who are in Scripture, characterised as God’s people. We are the “offscouring” of the Advent band—the recently despised expectants of glory, for confessing the word of Jesus and the providence of God in setting “a snare” for the world. Still we have nothing to glory in, save the cross, for *necessity is laid* on us—“yea, *woe is unto*” us if we “preach not” the truth of divine guidance. There is a moral necessity that those who share the grace should bear “the reproach of Christ.” Those who will wear the crown, *must bear the cross*. The necessity which existed for Jesus to “endure the shame” resulting from disappointed public expectation, still exists, but glory be to his dear name, he makes his “reproach” “greater riches” than all sublunary things. The cross has become very sweet; it is worth more to me than worlds—still the shut-door cross transcends all that have gone before it. *It brings judgment too near, makes it too certain.**ADTE March 1846, page 7.8*

Mark! None can deny that there is a shut-door in the Advent prophecy—that Jesus is answering the inquiry, “What shall be the *sign* of thy coming. None can deny that after the going forth, tarrying, Midnight Cry, and dispersion of the bands, there has been a clamor about the door. These are facts notorious in Advent history, answering to the representations in Advent prophecy. *Can any but Infidels deny that they have occurred by the direction of Providence?* In view of God’s promised guidance, dare any but Infidels, deny that God has guided and aided his people while this portion of prophecy is being accomplished? I can see no misapplication of these scriptures in this argument. These parts of the scene *preparatory* to the Second Advent, cannot have transpired “without our Father;” *Matthew 10:29*. If so, then the

Advent cause is *the cause of God*, and must be confessed before men—quite through the shut-door. The next event in the scene, is the answer of the Lord to those who insist on entering, though their faith (light) failed. He will say, “*I know you not.*” This will lead to the “wail” of the wicked; *Matthew 24:30*.ADTE March 1846, page 7.9

The shut door and the knocking must of necessity precede this answer of our Lord—must be before the actual revelation of the Son of Man. The entire action of the virgin band in the parable precedes the marriage. So the action of the Adventists designed to fulfill the representation, must take place *in view of his coming, before he discards the foolish*, and consequently, before he damns them. This being certainly so, it must be believed and confessed. The cross of it must be borne. It is no small recommendation of this “cross” that it brings with it a “will” to bear the “New Commandment” cross; (*John 13*); also that which attaches to the salutation: Any view of these portions of truth which *avoids the cross*, leaves out Jesus. He is ever on the cross. We cannot get the truth as it is in Jesus, except we take the cross too. Those who will not “confess Christ” in the shut-door, dare not in the “New Commandment.” They are on the popular side, avoiding the cross in these points; and justifying, so far, the disobedience and unbelief of the church and world.ADTE March 1846, page 7.10

To them the cross of Christ has become [original illegible]. They have believed and obeyed and borne the cross [original illegible] enough!!! Instead of confessing the spirit and providence of God in the past and present stand of the once Virgin band, they confess to the world—“draw back” from “present truth,” and yet will have it believed that “the door” is open still! The clamor about the door has occurred since the cry is the order in which it stands in the Scripture, yet it is no fulfillment!! God has got tired, and gone away from the closing scene of strife—has left his trusting people to chance, “doubtful chronology,” “mesmerism,” or Satan’s away!!!ADTE March 1846, page 7.11

It looks like admitting the Divine, mission of Jesus from his birth, at his baptism, through his life of wonder and peril, and then, because public expectation was not realized, believing that he and his dense was abandoned to the Devil. “*O fools and slow of heart to believe*

*all that the prophets have spoken—ought not Christ to have suffered?” etc. Thus he reproved some of the most believing. Now he characterizes those whose faith fails, as “foolish;” for “thus it is written, and thus it behooved” the Advent people to break up after the cry. “Thus it is written, and thus it *must be*,” that one part would wish the door open after it was “shut.” “The scripture cannot be broken,” therefore all must take place *before* the Lord answers them, “*I know you not*.” How wonderful has been this whole preparatory scene of the Second Advent! How far removed from all human device or desire!! How much like the “trial of faith” to which the servants of Jesus were subjected at the first Advent.*ADTE March 1846, page 7.12**

Its fulfillment in our history demonstrates the precise truth of Advent prophecy. It proves the presence, the power, the providence, and the promised guidance of our covenant keeping God. I hold it to be as certain that we are among the closing scenes represented in that parable—that God has guided us there, and that we are in that time to look with unyielding confidence for the coming of Jesus, as that there is a God. That he is near, “HIS WONDROUS WORKS DECLARE.” Amen. Deity must be dethroned, ere He would withdraw his hand from those who trust in Him, and fulfill the scripture relative to the coming of his Son.*ADTE March 1846, page 7.13*

IX. There is finally, a necessity for the experience connected with the shut-door. There is need for the shut-door to separate us finally and forever from the world, preparatory to ascension. Thus it was with Elijah. It is necessary to verify other scriptures. “As the days of Noah were, so shall also the coming of the Son of Man be.” Noah went into the Ark seven days before the flood. If any imagine that the analogy does not apply to the shut-door, they should remember that there *is* a shut-door in the same discourse; in Jesus, reply to the same inquiry, “What shall be the sign of thy coming.” Lot was separated from Sodom; so were we by the Advent Angel and by the Midnight Cry. God smote the one who “looked back” towards Sodom, Jesus tells us that those among the Adventists whose light goes out, (or faith fails) are “foolish.” They must be *detected* before being rejected. “REMEMBER LOT’S WIFE.” said he, as we left the world. Those are indeed “foolish” who “look back” to the churches,

and take “doubtful chronology” instead of divine promise and Providence for a pillar of cloud. “what is the chaff to the wheat, saith the Lord?” Doubtful chronology is sliding sand, God’s promise is an everlasting rock.*ADTE March 1846, page 7.14*

Israel was separated from Egypt before “the cloud” went and stood between them and the Egyptians, preparatory to their deliverance. They were gathered out from Babylon “at the river Ahava,” before going up to Jerusalem with Ezra. “The stone” was “cut out” from its parent mountain, not left in it; and does not this include the living saints? Those who “sleep,” are already out of reach of worldly influence; but those who are alive need to be separate from sin and sinners. The stone must be “cut out” before the kingdom can be “set up.” The principle pervades revelation; *Luke 10:10, 16*. There is a point beyond which God leaves men; then his servants should leave them as he bids; *Hosea 4:17; Hebrews 12:17; Revelation 22:10, 12*. This principle and the above facts sustain the shut-door of the parable, and I see the propriety as well as the necessity of it, before the Lord shall look out with his eyes of flame, and say to those who applied “too late,” “Indeed I do not know you.”*ADTE March 1846, page 7.15*

Let those who *suspect* the promise and providence of God in the fulfillment of Advent prophecy, read *Acts 13:40*; ‘Behold ye despisers, and wonder and perish, for I work a work in your days, a work which ye shall in NO WISE *believe*, though a man declare it unto you.’ In the strength and confidence of my soul I declare that God is working out the preparatory scenes of the great and terrible day of God. If you avoid the cross of present truth,’ you are with the world, which is nigh unto cursing, whose end is to be burned. If you justify the world you condemn God, and must perish beneath his frown.*ADTE March 1846, page 7.16*

In conclusion, I remark that this view is sustained by the faith of christians in christian experience. Bro. Miller said March 20th, of the 7th month, ‘If we are right in believing in experimental religion, I am sure I never experienced a more holy and beneficent effect in my life than then; and one thing I do know, if the Advent brethren were ever blessed, they were then.’ This is the doctrine of this discourse. We had better rush on forked lightning, than ‘deny’ the Holy Ghost

in the Advent experience—better be plunged into a fiery furnace, than deny God who is a consuming fire.*ADTE March 1846, page 7.17*

The points of the parable have been by Providence, verified down through the *shut-door to the clamor of those whose light of faith them*. As a sparrow does not fall ‘without our Father, this has not transpired but by Divine direction. I dare not deny God so far as to deny his agency in the world’s great crisis. ‘If we him, he CANNOT DENY HIMSELF.*ADTE March 1846, page 7.18*

To present the necessary of this discourse, let me say that many souls are famishing for this bread. They have been taught by preachers and papers to *doubt*, and they dare not, *cannot* trust in God firmly. On solid pavement they could walk, but not knee-deep in mud. We ‘walk by faith,’ not by doubt—by faith in God’s truth, not in man’s doubtful chronology. This doubtful chronology is a perfect ‘slough of despond,’ in which I see that untold numbers are sinking to perdition. It is so plausible that many seem to suspect it. It would ‘deceive, if possible, the elect’; and no marvel, for Satan himself is transformed into an angel of light.*ADTE March 1846, page 7.19*

In strong contrast we have from the lips of Jesus his ever present prayer and unfailing promise of guidance. He says, ‘My sheep hear, *my voice* and they FOLLOW ME.’ His doctrine of Divine Providence is certainly a very different compound to feed the ‘little flock’ from than that of doubtful chronology or mesmerism. One is ‘from Heaven’ the other from men.*ADTE March 1846, page 7.20*

A distinguished lecturer is understood to have said, “The 10th day movement was a he, and much of ‘43 a mistake.” “The Voice of Truth” in extracts of letters, Jan 28, ‘46, says, “I believe it was a sincere, honest, human mistake, and it would have been an honor to any one to confess it,” and “not lay it to the Lord.”*ADTE March 1846, page 8.1*

This is a virtual denial of the promise of Divine guidance, and the providence of God, which Jesus taught. His “guiding spirit of grace,” and his beneficent care, are pledged for the guardianship of those “willing to do his will;” looking for, and loving. “his appearing.” True he led Israel and his first disciples “*by a way they knew not*,” yet he

guided them in “*his way*.” Amen. *This is all that is claimed in relation to the Advent movement.* God has guided us to do his will infallibly. He overrules alike “the wrath” of foes, and the weakness of friends “to praise him.” His praise is secured by sustaining his promises and fulfilling precisely, the whole of Advent prophecy. Jesus once suffered—now he is coming himself to reign—and I must confess him in all his truth—in all his commandments; *Revelation 22:14.ADTE March 1846, page 8.2*

The falling away of the foolish, and the consequent trial does not disprove, but confirm the doctrine. It being sketched in the prophecy of the preparatory scenes of the Advent, it must be found in Advent history, as certainly as Jesus is “the Christ.” Amen.*ADTE March 1846, page 8.3*

One word to those who say that they cannot see; rather for the instruction of those who *can* see. Those who were *unwilling* to admit the truth of Christ’s Messiahship found an excuse—those *not willing* to see the Second Advent at hand in ‘43 found a reason—those *not willing* to take the cross of the “New Commandment,” explain its binding authority away, as easily as does the Infidel every other Divine requirement. We must be WILLING to “confess Jesus Christ as Lord”—Sovereign of our whole being—our faith and our worship. Then we can see, then we can take up his cross —“follow him” through the scenes sketched in the parable, and thus by his grace be borne onward into “*glory, honor, and IMMORTALITY.*” Amen.*ADTE March 1846, page 8.4*

## THE BAPTISM OF JOHN

JBCe

*Whence was it, from Heaven or of men?—Matthew 21:23-32.* From Heaven, because, 1. He bore the Divine credentials. He came to them in “the way of righteousness;” sought not his own glory. *John 7:18.* 2. The fruits of his labors were, as far as they could extend, most beneficent: bad men became good. *Matthew 7:20.* 3. There was in Jehovah’s revealed purpose a harbinger of Messiah, “a voice crying in the wilderness, prepare ye the way of the Lord.” *Isaiah 40; Malachi 3:4.* The time had come for Messiah to be

manifested, consequently there could be no occasion to doubt that his precursor had appeared. The certainty that there could not be a counterfeit “voice in the wilderness,” or deceitful messenger going before Messiah, at the right time, bearing the Divine credentials, was as absolute as that there was a God, whose providence governs the world. The scribes and priests were noncommittal; they found it convenient not to know—to lie, rather than be cornered in argument. They were reputed; wise and devout, yet their case was more hopeless than that of “publicans and harlots.” They having rejected John and his ministry, could not now believe till they had *repented* of that sin. Having thus disobeyed God, they could not obey, without [original illegible]. But as repentance is the result of conviction as conviction of guilt is produced by an admission of the truth and as they would he rather than admit the truth essential to conviction, there was *no hope* for them. They could not receive Messiah till they had believed in John’s baptism, because, in God’s revealed plan, that “voice” was to introduce Messiah. They were shut up to repentance ere they could advance one step toward the kingdom. This applies to all who assume a wrong position. It is common sense: it is Scripture. From our point of observation, we see that John’s Baptism [original illegible] from Heaven; but to us the admission involves no cross. It is now no test. Then it was a test; though the truth was clear to the eye of faith, it was rejected by nearly all the reputed pious of that age. Thus they were lost, while the repenting publicans were saved. The light beaming from prophecy fulfilled, does not compel assent; *never did*, however clear it may now seem to us. John’s Baptism was regarded about as has been the Second Advent movement; but public expectation not being realized, it was doubted, given up, and finally John himself doubted. *Matthew 11:3*. Being *disappointed*, he *doubted*. ADTE March 1846, page 8.5

Let me change the form of enquiry. *The Advent Movement, is it from Heaven, or of men?* ADTE March 1846, page 8.6

With all the assurance of my soul, I answer, from Heaven. ADTE March 1846, page 8.7

1. Because the Second Advent is the crowning doctrine of Revelation. Those who announced it, bore the Divine credentials.

*John 7:17, 18.ADTE March 1846, page 8.8*

2. They produced by it all the phenomena of piety, all the effects of truth. It separated us from the world.*ADTE March 1846, page 8.9*

3. There was to be a movement like this, to introduce the Second Advent, as John's ministry prepared the way at the first. *Matthew 21:46-50; Revelation 14:6, 7; Habakkuk 2:1, 4; Matthew 25:13.ADTE March 1846, page 8.10*

4. The time having come to expect the Lord, it is the exact time for this movement. It did not occur before '43, therefore it must have come to pass since. It is as impossible that such a movement should be *counterfeited*, at the right time, as that John's Baptism should have been. John came at the crisis of the first, as this has at the crisis of the Second Advent. It is incredible that the Bible doctrine of Providence be true, and yet such a movement be counterfeited.*ADTE March 1846, page 8.11*

Come now, don't be afraid, tell us whether the writing out of the vision, the annunciation of the Judgment, the going out of the most spiritually minded, the tarrying, the Midnight Cry, the dispersion of the virgin band, and the clamor about the door, is of "Heaven," or not? It is not an isolated event, but a series of events, in the exact order of succession represented in Scripture. Don't say that you "cannot tell;" but be honest.*ADTE March 1846, page 8.12*

If it be "from Heaven," then the Judgment is right on us. If so, then none of those who have refused faith and obedience *can believe* till they repent. The prospect of this is less than that of the Jewish priests, by so much as their guilt is greater, it being against greater light.*ADTE March 1846, page 8.13*

O Lord, let not Br. Miller *doubt*, as did John. For Jesus' sake, do grant him confirmation. Amen.*ADTE March 1846, page 8.14*

"Ye believe in God believe also in *me*." saith Jesus.*ADTE March 1846, page 8.15*



## April 1846

### VOL. I. NO. 2., BOSTON, MASS., APRIL, 1846

J. B. Cook

VOL. I. "They overcame by the blood of the Lamb and by the word of their testimony." NO. 2.

J. B. Cook, Editor And Publisher. Boston, Mass., April, 1846. Learned, Tompson & Co., Printers, 86 State Street*ADTE April 1846, page 9.1*

#### THE ADVENT TESTIMONY

JBCe

Is issued for the purpose of presenting the Scriptural [original illegible] the Advent Doctrine as it has been believed and preached within a few years past, has been under the direction of the Spirit and Providence of God.*ADTE April 1846, page 9.2*

The paper may be had by addressing THOS. W. HASKINS Roxbury, Mass., post paid.*ADTE April 1846, page 9.3*

TERMS—*Gratis*, except the reader desires to give something toward its publication.*ADTE April 1846, page 9.4*

#### THE ONLY SAFE POSITION

JBCe

To the christian there is but one rule of duty, and that is the Divine will. One glory to seek, and that is the glory of God. His trust in God; and love to Him, must prevail over all inferior affections. Jehovah's claims are paramount to all others. He is supreme; therefore his will should be regarded as supreme. We should give God that place in our hearts that he holds in the universe. Absolute supremacy is his due. Amen!*ADTE April 1846, page 9.5*

The language of our heart should be, "Lord what wilt thou have me

to do!” “Speak Lord, thy servant heareth.” This docility and submission of soul, is ascertained by believing heartily what he reveals, and obeying cheerfully what He commands. The child of grace makes no reserves—does not “keep back a part of the price,” but gives himself up, a “living sacrifice, holy, acceptable to God.” It is to him, “a *reasonable service*.” This is a safe *position* to occupy, before God and man. It is that of a “living sacrifice, holy and acceptable to God.” *ADTE April 1846, page 9.6*

In this position, Noah prepared his Ark, and *condemned* an opposing world. It led him out over a drowning world, where none could deliver, but Almighty God. This was the position of Job when he justified Jehovah in his bereavements. “So the Lord blessed the latter end of Job more than in the beginning.” *ADTE April 1846, page 9.7*

In such a position Abraham left his kindred and [original illegible] and in heart, sacrificed his beloved Isaac; but he became heir of “the better” world, and father of all the faithful. *ADTE April 1846, page 9.8*

Elijah, living in this posture before God, passed through fire and flood and became so filled with “glory and with God” that he could ascend to the realms of immortality in a “chariot of fire, with horses of fire.” *ADTE April 1846, page 9.9*

Daniel maintained this position to the depths of the lion’s den, where God’s angel attended him, who made them meek as lambs at his feet. It was for Daniel the most instructive, advantageous and honorable position that could have been occupied. *ADTE April 1846, page 9.10*

In this position, so dangerous to human view, the companions of Daniel went into the fiery furnace, “seven times heated” and found what, elsewhere they never knew; “the form of the fourth, like the Son of God.” *ADTE April 1846, page 9.11*

All whom the Spirit of God deemed worthy of a name in the list of worthies “of whom the world was not worthy,” have been led, by maintaining this posture of soul, into dangers, from which none could deliver but God. In danger they cling more closely to their

Father's guiding hand. Their most fatal positions have been *most safe*—most blessed for them, and most for the glory of Him, who has condescended to employ them in a sphere where angels delight to attend and serve.*ADTE April 1846, page 9.12*

David was most secure when in conflict with Goliath. So was Peter, when at Jesus's bidding, he walked on the tempestuous sea of Tiberias. Luther was never in a safer position, than when in the presence of the German princes and in spite of the Pope, he maintained his confidence in the Holy Scripture, and was placed under the Anathema of the Church, and the ban of the empire. Had he or any of "the sons or daughters of the Almighty" accepted deliverance by forsaking their position as living sacrifices, they would then have been in danger. Without speedy, bitter repentance, like that of Peter, they would have been plunged lower into perdition. *1 Peter 2:21; Hebrews 6:6, 19, 19. ADTE April 1846, page 9.13*

It has ever been trying to my feelings to differ from those whom I am bound to regard as friends—in most respects my superiors. It was so with my Paedo-baptist friends prior to my baptism. More so still, with my Baptist friends; but most of all with my Advent brethren. Yet there is only *one safe* position. It is always, especially in every great crisis, a bold one. In human esteem it is reckless, wrong and ruinous. Such a position we took in '43. Such a position the Adventists dared to maintain through '44. It was fortified by all scripture and all the history we could grasp. The evidence God gave us was sufficient to secure a measure of homage from a large portion of the more candid in community. When that homage was withdrawn, a portion of the band forsook their position, as if they could not stand only so far as sustained by human opinion; at least sufficiently to keep them in countenance. The rest like some of old stood, stood firm in the conviction that God was worthy of the most implicit trust, notwithstanding the apparent opposing Providences, and their dreadful disappointment. They 'held fast the *beginning* of their confidence' not '*accepting deliverance*' on any such conditions as the unbelieving and disobedient, prescribed.*ADTE April 1846, page 9.14*

I know the solemnity of the position taken in '43. It was taken

deliberately, in the fear of God, after having counted the cost. I knew, that if the Lord's coming was at hand, I could not benefit others, or be safe myself, or do what I ought for the glory of God, but by taking up the *cross of that truth*. Praise God that He gave me grace to do it.*ADTE April 1846, page 9.15*

The solemnity of my position towards the Adventists I still feel. Though there is not in any corner of my heart the least unkind feeling towards any mortal, much less the Advent people; yet if I am right in maintaining our position, they in 'drawing back' from it, are in infinite peril of perdition—can not avoid it; but by timely confessing their sins, for confessing to the world, justifying its impenitence, and seeking again to build up those principles of false or formal religion, which they had attempted to destroy. Some have *gone* to the churches, other in heart are going—justifying their unbelief.*ADTE April 1846, page 9.16*

If the Advent *be* at hand—if the Doctrine of Divine Providence taught by Jesus, and by the record of all Divine dispensations thus far, may be applied to this period, and to those characterized in Scripture as God's people, then I am right—must, in the main, be right in maintaining our position—holding fast the beginning of my confidence—justifying God's truth, and condemning the unbelief of all who are falling after the example of ancient Israel.*ADTE April 1846, page 9.17*

The searcher of all hearts knows that I do not differ from others willingly, It is only from the clearest convictions of duty to both God and man. I must 'confess' Christ's truth—clear my own skirts of the blood of souls, and do good to all who have not, beyond recovery, *denied* their Lord.*ADTE April 1846, page 9.18*

Those who reject the great fundamental doctrines of scripture relative to the Advent movement are in a similar condition, that the churches were placed in, by rejecting the same doctrines in their application to the same great truths of revelation in '43.*ADTE April 1846, page 9.19*

I see the waves rising and raging around me; but I see no security in any position, save that of entire trust in Him who never slumbers. All the consecration made at my baptism, I must, God being my

helper, maintain. Our Lord is coming. He is coming soon. Amen, even so, come Lord Jesus!*ADTE April 1846, page 9.20*

## THE TRUE ISSUE

JBCe

It is not whether there has been many things wrong among Adventists, nor-whether they are accountable for all that has been wrong This is granted. It was so among the primitive disciples. My object is to maintain the truth of God's word relative to Divine Providence and Divine promise. By showing that these fundamental doctrine have been verified in our history—that they apply truly and naturally to the Advent movement, according to the strict import of the letter of scripture, I attempt to show conclusively that it is of Heaven.*ADTE April 1846, page 9.21*

In the time of Moses, David, and the honored attendants on Messiah, Divine guidance did not make them divine. It only secured the performance of Jehovah's revealed will. They would in each case have arranged things and brought out the events in which they were severally, the actors altogether differently; but they could neither divert the Divine counsels into the [original illegible] of their conceptions, nor derange the order, be had revealed. It was beyond their power to hasten prophetic fulfillment. They were in some respects, as much disappointed in the development of Jehovah's revealed purpose, by his Providence, as were their opponents. All were at times well nigh confounded, till the smoke of the explosion, passed off. The believe seeing the fulfilment of "the word," stood corrected, instructed and strengthened; but those who *wanted an excuse* for unbelief, turned away and as in the history of Jesus, "they walked no more with him." Thus it has been in Advent history. God does not do our will, nor endorse our errors. He does his own holy will, and leaves those who are half-hearted, to turn aside to their tents, as did Gideon. "Whosoever is *fearful and afraid*, let him return." The truth is, God does not depend on *us*. We all depend upon God. We impose no obligation on Him. *He imposes the greatest obligations on us* by condescending to employ us, in achieving his triumphs. Thus it was with Phineas, Elijah, Paul, Luther, and others who are his. All glory to God! I want every

muscle and bone of my body, to praise Him! Let all that is in me or of me, glorify his great Name, for allowing me to believe and obey the Gospel!—*the whole* Gospel, including its crowning, its elevating, and also its humbling truths.*ADTE April 1846, page 9.22*

God's great plan is, in its higher range, above us. It is above Satan's reach. In this we should rejoice. Of Him, and through Him, and to Him, are all things—to whom be glory forever. Amen! The Advent movement is "of Him." It will be for his glory, and salvation of all, who "hold fast the beginning of their confidence stedfast unto the end." Everlasting thanks be to his dear, sweet Name, that He gave his poor worm, the privilege of acting an humble part, in the scene preparatory to this crowning event of all Divine dispensations. Bless the Lord, O my soul*ADTE April 1846, page 10.1*

Those pitied souls, who became *ashamed* of "the vision," and of the midnight cry, will be overwhelmed *with* shame, for having been ashamed of the manner in which God fulfilled his word; except they speedily repent and "confess" the truth of Christ's most gracious promises to those who "look for" and "love his appearing." Jesus holds us to a "confession" of his veracity, in all he said.*ADTE April 1846, page 10.2*

"The love of Christ constraineth me," and I have been borne away, perhaps, somewhat from the point before the reader's mind; but not from *the true issue*. Let those who are ashamed of the part they took in the proclamation of the judgment, and the coming of Jesus in Bible language, and of the midnight cry, tell us why.—Were you not sincere, prayerful and persevering, in searching the scriptures, and did you not honestly believe that prophetic time would end in '43, or in '44? If you were not *honest*, you ought to be ashamed before all earth and Heaven Your character must have been rotten to the core. The issue is not whether you are ashamed of the part *others* have acted. Peter, Judas, and all the apostles, were erring. It is human to err, still; but I have as little to regret in the part I have acted in the Advent cause, as in that which I previously acted relative to religion. I have been as *honest* and more blessed, in believing the 2nd Advent time and all, than in my previous belief in the 1st Advent. My knowledge, as Bro. Galusha says, was

imperfect; but I have a perfect consciousness of integrity. Have you' then tell me can you be ashamed of this primary element of all virtue! My Advent knowledge and experience was obtained by more study and more prayer, than any that preceded it. It has, with me, been a vast advance on all my prior knowledge of christian truth and experience. My whole being praises God for it. Amen.*ADTE April 1846, page 10.3*

As this was once *your* position, (as it still is mine) is it not clear as day, that you have backslidden, or "drawn back" towards perdition? Instead of closing your hearts and your pulpits, ought you not to be alarmed; at your willingness to exclude the evidence that God has been fulfilling his revealed will, in the 2nd Advent movement, so far? You thus cast contempt on that which was your own largest knowledge, and holiest, Divinest experience. Your outcast brother has, by "holding fast," a still larger knowledge, and an experience still more Divine. 'My soul doth magnify the Lord' for it. "My spirit doth rejoice in God my Saviour, for he that is Mighty hath done unto me great things." Amen!*ADTE April 1846, page 10.4*

In order to bring out the true issue, let me enquire:—*ADTE April 1846, page 10.5*

1. Whether this is not the time to except the introductory scenes of the Saviour's glorious appearing? The overwhelming testimony on this point will not be denied.*ADTE April 1846, page 10.6*

2. His the series of events in Advent history, occurred in a different order, from that which you find in the Advent prophecy? *Habakkuk 2; 2; 3; Matthew 25:1-10 1 Thessalonians 5:1-3; 2 Peter 3:3-4.**ADTE April 1846, page 10.7*

3. Can you *deny* that Divine Providence has extended to this series of events, bringing them out in the predicted order. *Isaiah 44: Matthew 10-29.**ADTE April 1846, page 10.8*

4. Can you prove that Divine promise was *not* fulfilled in the Advent people?' If you can not, please tell us what influenced them. The promise certainly belongs to those who are willing to do the Divine will—to those who "look for and love" the Lord's appearing. Now I prove that the promises of Divine guidance *were* fulfilled in them.

1st. Because they are addressed *to such* a people, the cross bearing and believing 2nd. Because those who had enjoyed much of the Holy Spirit before, were conscious that it was the same spirit of grace, only in a greater degree. 2nd. It was confessed to be the Holy Spirit by the most spiritually minded, who remained in the church. If Divine promise was fulfilled in us as we all once claimed, and the most prayerful in the church confessed, then to deny it now, is to *deny* so far, the Holy Ghost. It is to deny the truth of Christ's promise. Is it not? *ADTE April 1846, page 10.9*

5. Is your conception of the *manner* of prophetic fulfillment, more likely to be correct than that of the Divinely commissioned Moses, or the Saviour's Apostles? If so, why? *ADTE April 1846, page 10.10*

6. Has God usually, in the great crises of the world, left those *named in his promises* to the guidance of Satan? If so, I'll admit that he may have done so now. *ADTE April 1846, page 10.11*

7. Will not the Advent of Christ find the world, as did the Deluge, almost faithless—disregarding all the signs of his coming! Will it not come on them '*as a snare*?' And is not the Advent movement adapted to form such a snare? *ADTE April 1846, page 10.12*

8. Will all those even, who go forth to meet the Savior, mountain their faith (their light) and enter the kingdom? If not, must you not prove it by that very scripture which you refuse to apply in other particulars, which are quite as plain as this one? *ADTE April 1846, page 10.13*

9. Will you tell where you get the idea of a midnight cry? Is it only from the parable of the virgins? Then you must to be consistent have, 1st. A going forth. 2nd. A tarrying, and 3rd, this cry. Then a breaking up of the band, and afterwards, a shut door.—How in the name of reason or religion, can you make the *cry* mean something important, just preceding the coming of Christ, and the other parts of the representation nothing, and the *series of events*, *nothing*! *ADTE April 1846, page 10.14*

10. Is it not impossible that the Archangel should give the cry at the Lord's coming, and then the remaining parts of the parable be fulfilled, subsequently? Does the lightening to which our Lord's



coming is likened, give time for the foolish to go and get oil, come on and knock, and not know that they are “too late” till the answer comes “I know you not”? *Does it take lightening as long as that to cut and burn its way through heaven?* ADTE April 1846, page 10.15

11. How on the other hand can the cry extend through centuries, when the only scripture, which gives you any idea of the cry confines it to the period of the night watches? Does not the entire action of the virgins, as well as the cry, *take place in the night of the marriage?* If so, how dare you make it cover their whole lives, nights, days and all? If the cry in the parable means anything definite, or important, why not *the time* also? Beware! “God is not mocked.” ADTE April 1846, page 10.16

12. If you *bend* it thus to suit conceptions, and deny the promise and Providence of God, so apparent in fulfilling the parables, are you not in principle, doing just what you condemn in these who treat the prophecy of Daniel in the same manner? They, to avoid our faith, mix up the 3rd with the 4th beast, and in the end make a head of the 3rd to absorb the whole of the 4th, so that with them the prophecy, *Daniel 7*, does not reach even to the 1st Advent. How can you in this manner, make the cry, to absorb the time, and the series of events, the subsequent falling away of the foolish, and shut door, as represented in the parable? I could as soon believe the learned professor sincere when he made the Syrian *head* of the 3rd beast swallow down the whole 4th, before its symbolized existence with its decade of horns, brazen nails and all, not even leaving out the tip end of his tail! ADTE April 1846, page 10.17

13. If the cry be fulfilled at all, why not the other parts of the parable also, each in the “*order*” which Jesus “declared” from ancient time, when He told things “*that are coming and shall come?*” ADTE April 1846, page 10.18

13. Can you prove that a special trial resulting from our Lord’s tarrying will not render patience and watchfulness, absolutely necessary? If we are in this trial why not admit frankly that scripture where the tarrying, the cry, and the need of watchfulness are together taught? ADTE April 1846, page 10.19

15. Is not the duty of watching through the several watches

enjoined, *Matthew 24:43: Luke 12:35, 38; Mark 13:35*; like that required in this parable? Does it not specially, naturally, apply to that brief period, during which, we *know* that the Advent is “nigh even at the doors”? If so, how rational the belief, that the *time* in the parable, is the same! *ADTE April 1846, page 10.20*

16. Please prove that the path of the Just instead of shining “more and more unto perfect day,” leads into darkness, where they must *rewrite* “the vision.” Where those who *doubt Divine* supervision, shall themselves take care to make it speak so as *not* to “lie” the second time! No one will fairly make issue with me on this point, I apprehend; that “the vision” written, judgment hour proclaimed, the tarrying, midnight cry, and dispersion of the virgin band, will ever have a *recorded fulfillment* again, in our age—that it will be again confirmed by signs and *wonders and gifts of the Holy Ghost*. No. No. There was a naturalness, a Divinity in the past movement, which can never be witnessed again, by those who will not believe. It was like machinery moving in oil. It was like the out-bursting of a fountain from the earth with original spontaneous, native force. It evinced the pressure of the Divine hand on this age. It brought out in bold relief, before every eye, the more delicate touches of the prophetic pencil, converting prophecy into history in quick succession, and furnishing abundant confirmation to our faith in the prophetic word, which proves the glories of the everlasting kingdom to be just upon us. *ADTE April 1846, page 10.21*

16. Is it not certain that the several points in the parable have been, successively, brought out *distinctly*. Did not the people named in Divine promise stand on them as on a platform, to do what then seemed the will of God, connected with the Advent. Did they not form as distinct an idea of the *going forth*, and of the *tarrying*, as of the midnight cry? Well, if the last be “all *wrong*, all a mistake,” as a leading lecturer in this city says, “though he was *compelled* to come into it,” why is not the whole wrong? Why keep up false appearances? I KNOW that each leading point in the parable, preceding and following the *Cry*, *has become* matter of record. That which was prophecy is now history, down to near the closing scene. I could not, as an honest man, much less as a christian, profess to believe a part of this wonderful series of events, so like a fulfillment, ‘all wrong, or all a mistake,’ while in other parts we trace Divine

agency. *Our agency in this Judgment scene will be judged by Him who looks through all disguises.* If you deny the hand of God in filling out this representation of those who watch and wait for the Son of Man; I'll engage if you'll be honest, to drive you off from revelation, beyond infidelity into Atheism! It is all of a piece.*ADTE April 1846, page 11.1*

I call heaven and earth to witness, that I see no alternative but to confess Christ's truth which has been brought out in the Advent movement, or to deny it. God Almighty is my witness that I see no alternative but to recognize His Providence here, or deny it over the world. There is, I solemnly believe, no alternative but to acknowledge the supreme guiding spirit of grace here, according to our Lord's prayer and promise, or to deny all religion so far as we have known and taught it. There is *no integrity* in avoiding the true issue. If we have known anything of religion "as we ought to know," we have enjoyed it during our belief of these crowing truths of revelation. With tearful gratitude I acknowledge that I never was so favored with the Holy Ghost as during the last few years. The Searcher of Hearts knows that competent witnesses from all denominations have thus testified. Now admit it, or deny it. If you deny, be honest and deny all spiritual religion, so far as *you* or your Advent brethren know. You have had it, if ever, in your Advent experience.*ADTE April 1846, page 11.2*

The full confidence of my soul amounts to knowledge, that I do *know* what religion is—that Adventists, so long as they held fast the "*beginning* of their confidence" enjoyed the Holy Ghost in unwonted measure—that God has guided them to bring out the opening scenes of the day of God—that those who maintain faith in God's word, Spirit and Providence, will still "stand," may "walk" in the "path of the just," encircled with "more and more" light, as they advance into the glories of an eternal day. "Bless the Lord, O my soul," for such faith and hope.*ADTE April 1846, page 11.3*

None who admit that we have enjoyed the Holy Spirit of promise, will join issue with me and deny that He has guided us to do the Divine will—fulfil His word and thus render the coming of our Lord, so far, *absolutely certain* and *very soon*. Those who *doubt* Divine guidance are, and must be in the fog. Such will not, after all, see the

true issue.*ADTE April 1846, page 11.4*

## WHO SHALL BE SAVED

JBCe

The subject of the following article is certainly scriptural and very important. It was written to answer a perfect caricature of my argument, which had been published in the Voice of Truth. Through that false view was adapted to cover me all over with odium, it stands uncorrected. My explanatory statement was rejected, though I was careful to send means to pay the printer. It is now published because many enquire after the circumstances. I am willing that all who wish should know the exact truth.*ADTE April 1846, page 11.5*

Dear Bro. Marsh:*ADTE April 1846, page 11.6*

In your kind notice of my discourse published in the “Day Star” on *Ephesians 1:9-10*, you say; ‘If I understand the subject’ brother C, relies on inferential testimony, etc. It is certain, that you did *not* understand either my motive, or reasoning, or conclusion. In order to make, myself understood allow me to disencumber the point against which you object—then you may see, whether my reasoning is weak, or my testimony inferential. [original illegible]*ADTE April 1846, page 11.7*

The question is, Who shall be saved? The text tells us: ‘that in the Dispensation of the fulness of times. He might gather together in one, *all things* IN CHRIST, both which are in heaven and which are on earth.’ All who are ‘in Christ! Will be gathered. The question which naturally follows is, who are ‘in Christ’? On this point we must appeal to the law and the testimony.’ When we learn from the word of God who are ‘in Christ’ and *how* they came into that state, we should feel that we have the truth,—the *whole truth*, in the case. If all infants and idiots and uninstructed heathen, (or a part of them) are ‘in Christ’ by birth we shall find it somewhere plainly stated. Then it will be to us an article of faith, that God’s plan for bringing this portion of our race *into* Christ, is by birth. If, on the other hand, this is *no where* found to be God’s revealed plan,—that men have *no* authority for believing we are “in Christ” *by birth*, but their own

erring reason, aided by their earthly sympathies, then we believe that God has given us the exact truth when he says ‘the just (all of them) shall live *by faith*.’ ‘Ye are all the children of God *by faith in Christ Jesus*,’ (not part *by birth* and part *by faith*). ‘And if ye be Christ’s, then *are ye Abraham’s seed*, and heirs according to the promise.’ This is not inferential, but direct, testimony. It is as *strong* as the truth of the *Eternal God*. Amen!ADTE April 1846, page 11.8

There are, with regard to Christ, three states, 1st. *Without Christ*. *Ephesians 2:12*. This is the state of nature. 2nd. *In Christ*. This is the state of grace. *2 Corinthians 12-2, Galatians 1:22, Philippians 1-1, Colossians 1-2, 1 Thessalonians 4:16*. 3rd. *With Christ*. This is Heaven. *Colossians 3:3, 1 Thessalonians 3:13, and 4:17*. Those who are born and remain in a state of nature, are comprehended by Jesus in the term “World”. Those who “believe” are distinguished *from* “the world.” They are “in him,” as the “branch in the vine.” They come within his all prevalent prayer, *John 17*. They are sheltered beneath the smoke of the incense, from his golden censer. “I pray for *them*, I pray not for the world, but for them which thou has given me, for *they are thine*. For such he “will come again”—will receive them “unto himself.” All those who are in Christ or in a state of grace, will “be gathered together into one,” in accordance with his prayer, and that will be glory. “Heaven is a prepared place, for a prepared people.”ADTE April 1846, page 11.9

It has long been my conviction, that there are certain great and fundamental truths at the basis of Jehovah’s moral government,—truths which he never disregards in saving men, any more than he disregards the laws of nature, in the administration of his Providence. Allow me to state a few of these great truths; for as God’s word is “not yea and nay,” He will not save some in accordance with them, and others in opposition to them.ADTE April 1846, page 11.10

I. He specifies the character to whom the promises belong. They are chosen in Christ to be holy. They believed and were sealed with that holy spirit of promise, *Ephesians 1, 4, 13*. For the promise that he should be heir of the world, was not to Abraham or his seed, through the law, but through the *righteousness of faith*—therefore it is of faith *that it might be by grace*; to the end the *promise might be*

sure to all the seed, *Romans 4, 13, 16*. This is the election and predestination of the Gospel—that we should become like Christ, *Romans 8:27*. Now does he save such as sustain this character, and a larger number who *have it not*? Remember that when Jesus speaks of little ones, it is the “little ones who believe in” him, or come to him; therefore he does not teach us believe that God chooses *some to be holy*, and thus *prepares them* for salvation, while others are chosen on different plan, which requires *no such* preparation. The plan for saving the majority of our race without a Gospel preparation is the plan of Universalists to save *all*; so that the common theory is removed but a step from universalism. In principle it is universalism. *ADTE April 1846, page 11.11*

II. He requires of all who are distinctly named as his people, faith, obedience and perseverance to the end. “He that believeth and is baptised shall be saved.” He has become the “author of eternal salvation to *all them who obey Him*. He is able to save *them* to the uttermost that *come unto God by him*, *Hebrews 5:9-7:25*. This obedience is a part of God’s plan. Hence Jesus says; “*Suffer little children to come to me*, and forbid them not, for of such is the kingdom of God.” On the common theory many children of christian parents are left to grow up like the weeds in the garden; assuming that they are safe, till they are instructed. They are abandoned to the Devil, under the delusion that till then, they are secure of salvation, without coming to Jesus. “Little children” who come to Jesus shall be saved, and those (the Doctors add) who do *not* come shall be saved it! “Little children” whose faculties are unfolded under the sweetest and most benign influences and grace, breathed on them by a praying father’s tenderness, and heavenly-minded mother’s love, may believe, they are set forth by Jesus as examples, *Matthew 18:1-6*. Now mark; did Jesus ever make a turbulent, factious, or *unbelieving* little one; an example! That would make God’s word “yea and nay” to this class, and also to the opposite. It would prove the prevailing doctrine relative to infant [original illegible] that is, if it did not destroy the testimony of God’s word. But that doctrine is *not true* which destroys the harmony of the Divine teachings—*relaxes parental care*, and teaches that salvation is promised alike to the “little ones” Who believe and those who believe not. The true view stimulates parents astonishingly, to instruct their little ones, and lead them to come to Jesus; for this is

certainly God's plan. He gives his Good Spirit to those who act in harmony with his word.*ADTE April 1846, page 11.12*

III. The Divine plan, as plainly written out in the Bible, requires trial. We not only need faith, but "*the trial of faith.*" Angels were tried. Our primeval ancestors in Paradise, were tried. The Israelites in the wilderness were tried. The apostles and martyrs and believers are all *tried*. "Whom the Lord loveth he chasteneth and scourgeth EVERY SON *whom he received* [original illegible], 8. Now is this the principle on which God proceeds in *all* dispensations, and yet does he deliver the most of mankind in utter contrariety to it "If ye *suffer* with him, ye shall also reign with him." Why not add, if ye happen to be born in sin and murdered by your sinful parents you shall also reign with him. This is the delusive doctrine of human theology; but it is not found in the scripture. Is not [original illegible].*ADTE April 1846, page 12.1*

IV. There are certain natural laws, which God always recognizes in the administration of his Providence. They are employed to illustrate the work of grace; therefore it is neither unreasonable nor unscriptural to suppose that there is a like uniformity in both God's plan of salvation and Providence. The people of God are to "receive with meekness the *engrafted* word, which is able to save" their souls. Now does one native or wild tree, or one class of them, need engrafting, while others bring forth fruit, perfect in quality, and abundant in quantity, *without* engrafting!! Nay more, do those wild young shoots, which the frost nips, or the plough uproots, or the sun withers away, produce the same fruit in quantity and quality with these which are *preserved, engrafted, and carefully cultivated*! [original illegible] no; but this is the doctrine which now prevails, outraging common sense, contradicting God, and *deluding* both the church and the world!! Deny this who dare; by even a show of argumentation.*ADTE April 1846, page 12.2*

There must be a point beyond which children do not live—are not written among the living. Ask any physician if all within that [original illegible] do not perish as though they had not been. But where shall the line be drawn if not by revelation? Who is competent to decide a question of this magnitude, but our common Father? If we let God's word decide we shall see the necessity of preserving children, and

engrafting them with the Divine Word.*ADTE April 1846, page 12.3*

V. God tells us when and where the righteous obtain immortality, 1 *Corinthians 15:45-54*. It is in the resurrection at the last trump. A state of mortality precedes the resurrection, as certainly as *immortality follows it*. "This mortal must" then "put on immortality." This promised immortality is predicated of those "*who are Christ's*," ver. 23. They are a "*prepared people*" for the place which Christ is preparing. Now is it requisite that all these should "seek for glory, honor and *immortality* through Christ, and wait for it till his coming and the resurrection, while untold millions receive it on principles utterly at variance with these! Are the chosen—the called and the faithful unworthy of a resurrection till the last trump, while countless thousand get it at birth! Had our Heavenly Father *revealed* this as *his plan*, then we could believe his plan is twofold. One class would get immortality by faith in Jesus and the 2nd birth in the resurrection. The other by their birth! Or if, as others imagine, death be the gate of life, then one class obtain eternal life on the plan revealed in the Gospel—the other get life by death!!!*ADTE April 1846, page 12.4*

This cannot be, because all the saved "are Christ's," and they get immortality in the resurrection. The record is definite, and *no exception* is made in behalf of the ignorant or the infirm, the young or the idiotic.*ADTE April 1846, page 12.5*

There are many thousands born daily by a combination of crimes. Doubtless thousands of them die, by exposure, or by the murderous hands of their wicked parents. Now can it be that such pass away to the bliss of Eden? Does not that idea make Paradise the common sewer into which the vicious are daily pouring the pollution of earth? Can these be the "*peculiar people*" which Jesus died to "redeem!" No. No. They are rather like the "thorns and briers" pains and groans under which the earth "laboreth." It is a most manifest fulfillment of *Genesis 3:16*. Unto the woman He said, I will *greatly multiply* thy sorrow and thy *conception*." This curse no more peoples Paradise, then the attendant sufferings and sorrows constitute the happiness of Heaven. Jesus came to "redeem unto himself a peculiar people, zealous of good works." Titus 2:14.*ADTE April 1846, page 12.6*



In *Jeremiah 31, 45, 47*, we find a [original illegible] concerning children. This should be taken in [original illegible] with *Romans 9:6-9*. “The seed of Abraham are not all children.” The children of the [original illegible] *are NOT the children of God.*” Who dare array the prophecy against this plain positive, Apostolic declaration? It is true that one item of that prophecy was fulfilled by the command of Herod. *Matthew 2:17, 18*. It is not the *premise which was then* verified; neither is there an application of the promise to those children. True, *men* have imagined the event over which they mourned, and “*would not be comforted,*” is equivalent to the verification of God’s consolatory promise. I thank my God that he has given to some eyes to see a difference between events which are in their nature, so dissimilar, as the destruction of children, over which they “*would not be comforted,*” and the encouraging promise of God, which, by the Apostle is applied only to the children of God. There is *not a single promise to the children of flesh*—all the promises are given in the various passages to those “*who are children of promise,*” to believers alone. Others are deliberately excluded. *ADTE April 1846, page 12.7*

There is recommended to hear the *prophecy in its connection* and in the light of the primary truths of the Gospel, which have been named in this article. Surely we cannot so expound the prophecy as to contradict Paul—all the fundamental truths of revelation, and the facts of Providence! Can not, I mean, and be guiltless. *ADTE April 1846, page 12.8*

Infants were not provided for in the Ark, nor at other periods of overwhelming judgment. On the other hand we have some facts where all the “*little children*” as well as other are named as objects of destruction, *Ezek. 9, 6,*—“*Slay utterly old and young, both maids and little children* and women, but come not near any man upon whom is the mark, and begin at my sanctuary.” Now is God unrighteous who taketh vengeance! Is this in violation of the fundamental truths of God’s government? Does it not rather help us to understand them? *ADTE April 1846, page 12.9*

It seems clear that children, though not by nature heirs of immortality, are not subject to the 2nd death; because, where there is no law there is no transgression. “What the law saith it saith to

them who are under the law.” Death (not the promise) reigns even over those who have not sinned against the known will of God, as did Adam. *Romans 5; 13:4; 15:3; 5.ADTE April 1846, page 12.10*

My motive is, to bring out the great truths of God’s word—press on parents their responsibility, show the sinfulness of sin, the remorselessness and desolation of Satan’s sway over the largest and fairest portion of our race—and constrain all to pray. “Amen, even so come, Lord Jesus.” My reasoning is composed of the *primary truths* of revelation, and undeniable facts in Providence. My conclusion is, that there are “few that be saved;” while death *reigns* (of course it is not grace) over all save the children of promise, even over those “who do *not sin* after the similitude of Adam’s transgression.” And there is no hope for any but “the blessed hope. It belongs to those looking for the glorious appearing of the Great God and our Saviour Jesus Christ.” *ADTE April 1846, page 12.11*

Yours in hope.

## THE SABBATH

JBCe

“*I was in the Spirit on the Lord’s Day,*” said the beloved disciple. “The Son of Man is *Lord also of the Sabbath Day.*” *Matthew 12:8.* Now setting human opinion aside, and taking “Divine testimony,” I ask what day is “the Lord’s Day”? In *Isaiah 58:13*; the Sabbath is by the Lord, called “My *holy day.*” The word employed to designate the Lordship of Messiah is frequently used for the Divinity, without distinction of Father and Son. The Lord’s Day is clearly, from this testimony, the Sabbath Day. It did not end with the Jewish dispensation; for we learn from *Isaiah 56:1-7*, that it was to be observed by the sons of the stranger—others beside “the outcasts of Israel.” *Genesis 2:1, 3; Exodus 20:8, 11; Matthew 5:17, 19.ADTE April 1846, page 12.12*

Every enactment relative to the religious observance of the first day *originated with the Pope*, or potentates of Rome, and those who, in this matter sympathize with them; but every enactment that ever originated in Heaven, relative to the keeping of the Sabbath

*confines us to the SEVENTHday.* The seventh day is “the Sabbath of the Lord our God.”ADTE April 1846, page 12.13

My space will not allow me to adduce the history testimony; but the above I solemnly believe, is the exact truth. From the twelfth to the fifteenth centuries we trace the efforts of the Man of Sin, to set aside “*the Lord’s Day*,” and introduce the first day,—the day on which the European nations had been accustomed to idolize the Sun. Let scripture testify; and let us throw off the *last rag* of “the mother of harlots.”ADTE April 1846, page 12.14

Jesus did not after his resurrection, meet his assembled disciples till about or in the evening of the first day, as we reckon time. It was the early part of the *Jewish* second day, or the very close of the first. They began their day at about six o’clock, or sun setting Mark! The two disciples and Jesus had been at Emmaus—were at Emmaus seven and a half miles distant when that first day “was far spent.” He went in to tarry with them and made himself known to them in the breaking of bread; then they returned seven miles and a half to Jerusalem, found the disciples, and while announcing the resurrection, Jesus himself came in. *John 20:19, Luke 24:29, 33-36.*ADTE April 1846, page 12.15

Then eight days after He met them again, *John 20:26*, which must have been on the second day of the subsequent week. Paul met the disciples on the *first* part of the first day, answering to our Saturday night—preached all night “till break of day,” and then “departed,” or set off on his journey. If he had met them on our Sunday night it would have been the Jewish second day. Then he did *not* keep that first day as Sabbath. Those who dream that he did, only give evidence that they are so far “drunk with the wine” of Papal Rome. My feelings were inexpressible, when I saw this. The *truth*, I must confess.ADTE April 1846, page 13.1

This is the true testimony. Thus easily is ALL the wind taken from the sails of those who sail, perhaps unwittingly, under the Pope’s sabbatic flag. The passage *1 Corinthians 16:2*, though adduced as testimony, makes no mention of the Sabbath, or even of assembling for worship! *Colossians 2:16*, does not speak of the Sabbath; but Sabbaths—called in our version incorrectly Sabbath

days, (days being supplied by the translator.) These Sabbaths are, like the new moons and other mere Jewish institutions, mentioned in *Leviticus 23:39*.—This feast was of eight days duration, the first and last being a Sabbath. As the feast began on the fifteenth of the 7th month, it could not, only in a series of years, commence on the day originally set apart as *the* Sabbath of the Lord our God. These Sabbaths, and all institutions peculiar to the Mosaic ritual, our blessed Lord “nailed to the cross;” so that no one is now condemned for their non-observance. But God’s law of Eden—his type of Paradise restored—the Sabbath which was made, like marriage “*for man*,” as man, and consequently, alike needful, through all dispensations, He did not abolish. Man needs still, all that “was made for” him. *ADTE April 1846, page 13.2*

“Your assertion is not worth a groat,” says the objector, in the absence of scriptural testimony. So say I My expectation to “*overcome*” is based on the true “testimony.” Jesus said, “Pray that your flight be not in the winter, neither on the Sabbath Day.” *Matthew 24:20*. He thus recognizes the perpetuity of the Sabbath, many years after having abolished the Jewish feasts, as really as the seasons of the year. That “is a nail in the right place, fastened by the master of assemblies!” Therefore I say again, He did *not* abolish the Sabbath, which was “made for man”—for the good of man. From the dreadful wreck, occasioned by “the fall” in Eden, there have been two institutions preserved; the Sabbath and Marriage. Both were, “made for man.” This is the type of Christ’s union with “the church.” *Ephesians 5:23, 33*. That, of “the rest that remaineth for the people of God.” *Hebrews 4:4, 9*. Both are binding till the realities they represent, are ushered in, at the Advent of Jesus. Amen! *ADTE April 1846, page 13.3*

## RELIGION

JBCe

Consists in fearing, loving and obeying God in all our several relations. It is piety. The word in our Bible, translated Religion, is derived from a verb signifying to worship, to live piously. When we believe what God reveals, and do what he requires, even down to visiting “the widow and the fatherless,” and keep ourselves

“unspotted from the world,” we have religion—the religion from Heaven. It is mere history to state that though our knowledge of manner of prophetic fulfillment was not perfect when we attained to *definite* scriptural views of the Second Advent, we had all the elements of piety—all the features of our holy religion, more perfectly developed than ever before. There was a vast increase of scriptural knowledge—a faith that “trembleth at God’s word”—a wonderful visitation of “widows and fatherless,” and a “victory” over this polluting world, such as those, regarded as patterns of piety, had never before known. I speak not now the sentiments or language of believers, who might be deemed partial; but the language of the candid, the learned, the devout who never identified themselves with us. Now who, but those whose hearts were never right with God can even *regret* that they had, what was, a vast increase of what they and all others, called piety?*ADTE April 1846, page 13.4*

The fact that three classes out of four have failed, as in the parable of the sower, and as illustrated in every great revival, from the ministry of Messiah, down to that produced by the preaching of the Advent Angel, does not alter the nature or value of religion that is “pure and undefiled.” Those who “*endure to the end*, shall be saved”—only those.*ADTE April 1846, page 13.5*

The Apostle having no one to speak for him, spoke for himself. I must say, in my humble sphere, that I bless God with all my heart that I have all the testimony of my Bible and my consciousness to prove a gradual increase of what I had learned to call religion, during the last few years, while believing in the Advent at hand. Integrity of heart, diligence in studying to know the Divine will, and a cheerful bearing of the “cross” after Christ, constitute elements of character which no sane mind can regret; much less be ashamed of. There must have been a radical defect in the character or conduct of one who now regrets having believed *all the truth*, he could grasp. My views of the first principles of religion, repentance and baptism were not, I solemnly believe, more perfect at the time of joined the Baptist church, than my views in ‘43 of the Lord’s coming. Yet, it was piety to repent and be baptised. It was right to *use* my one talent, in order to gain another. So precisely relative to this crowning scripture truth. Its importance demanded an

absorbing *interest*. I could not that I can see have stood acquitted either at the bar of reason, or of God, had I profanely treated the periods, descriptive prophecies, or “the signs” as my ministering brethren did. The Saviour most solemnly, and most frequently charges us to cherish all the intensity of watchfulness, that any of us have done. Thus the Saviour’s solemn injunction to “*watch and pray always* that we may be accounted worthy to escape”—the importance of the subject, and the evidence which few attempted to gainsay, (with scriptural testimony) all required of me the course I then pursued. It was piety to believe. It would have been *impiety* not to have believed, so much truth as I then saw after earnest and prayerful search. Now seeing that *scripture was fulfilled*, I see that beside having all the elements of piety, I was in the order of God’s Providence—doing his will, though He did not do what I supposed he then would do. Brethren, let us be exceedingly humble, as well as thankful, that at each point we can see God’s will, so far, done. See to it, that you are advancing in all that constitutes vital religion. *ADTE April 1846, page 13.6*

## DOUBTING

JBCe

“*Whatsoever is not of the faith, is sin.*” Was it well for Noah to *doubt* after the creatures came into the Ark, and he had in that witnessed Divine interposition? Was it right for Joseph to doubt his dreams when he saw his brethren (after all the preparatory events had been brought out by Providence) coming for corn? Could Moses find a good reason to doubt that God would fulfil his promise after he had reached the Red Sea? Could David have doubted the Divine direction of Samuel, in his anointing? Could he doubt the agency of Providence in his guidance, when after the events preparatory had occurred, Abner made overtures to bring all Israel to crown him King? Was it right for the Disciples to doubt just prior to the reception of “the promise of the Father” at the Pentecost, after all the wonders they had witnessed in fulfilment of the prophecy? Then it may be *right* and safe for us to doubt Divine direction amid the preparatory scenes of the Second Advent. If we “doubt,” while professedly maintaining the Advent cause “we are damned.” If we maintain it without *faith*, it is to us, a sin. If it be “of men” give it up at

once.*ADTE April 1846, page 13.7*

In every crisis God's people have been shut up to faith, as we now are. My heart and flesh cry out "*believe.*" My reason and religion echo, believe!! Maintain your consecration to God. Wait on Him. He has not, *can not* fail his trusting ones. He so interposed in '43 and '44; as to compel the confession that a crisis was just impending. Shall we now *doubt*, because God has been fulfilling scripture in our disappointment, and setting the "snare" for the world by the delay? Hold on!!*ADTE April 1846, page 13.8*

Our blessed Lord Jesus is coming. It is made more certain to us by our having witnessed the evident truth of the Bible doctrine of Divine interposition to fulfil scripture. Amen!*ADTE April 1846, page 13.9*

"Jesus my all to heaven is gone,  
He whom I fix my faith upon,  
Jesus says he will be with us to the end;  
For He has been with us—still is with us,  
And He's *promised* to be with us, to the end."*ADTE April 1846, page 13.10*

This is the doctrine of the Bible, as well as the language of devotion. Doubting souls, who are ashamed of your past interest in God's truth, you must, (to reduce your scripture reading and devotion to your present doubts,) change *both your Bible and Hymn Book.**ADTE April 1846, page 13.11*

## SHAME

JBCe

Is a compound emotion. Ignorance and guilt are its chief ingredients. Those now ashamed of the part they acted in sustaining the doctrines of the 2nd Advent, expressed as it was mostly in *Bible language*, were either at heart wrong then, or else they have displeased God by unbelief or disobedience since. They were then prompted by slavish fear, or selfish desire for safety, rather than the love of the truth, or the glory of God; and

consequently “having no root in themselves, they have withered away.” Well may such *be* ashamed. It is to them, the precursor of, “*shame and everlasting contempt.*” No upright person can suffer from this dispiriting, withering state of mind, because he honestly, and heartily believed in God’s truth, to the best of his ability, after a fall and prayerful investigation. [original illegible] of [original illegible] in both [original illegible] and effort, utterly includes shame, Shame, then [original illegible] horn of distrust and disobedience. *Genesis 3-7:10.* go and dwell in “the fearful and unbelieving”—in those who dare not believe and obey their God, or who, in time of trial, “fall away.” *ADTE April 1846, page 13.12*

It is right to seek after the truth. It is right to live it out. This constitutes well-doing; and no man can be ashamed that he has done well. *ADTE April 1846, page 14.1*

#### **“LIVING WATER.”**

JBCe

Air—Old Church Yard. *ADTE April 1846, page 14.2*

*“He that, drinketh of the water that I shall give him shall never thirst.”—Jesus.* *ADTE April 1846, page 14.3*

[original illegible]

To each waiting son and daughter  
Of the scattered Flock of Slaughter,  
We shall thirst no more.

For with joy ‘tis welling,  
In our glad hearts swelling,  
Now His Spirit’s dwelling,  
Soon our thirstings will be o’er. *ADTE April 1846, page 14.4*

2. Gushing are our heart’s life-fountains;  
We’ve the faith that moveth mountains,  
We’ve the faith that moveth mountains,  
And we shall prevail;  
“*More than Conqueror’s!*” Praises  
Every true child raises,



As with love it gazes

On the word that cannot fail.*ADTE April 1846, page 14.5*

3. Hour by hour for victory striving,—

We obtain it by believing;

Pass'd from death to life, we're living

Now the life of Faith.

Bless'd and holy are we;

Naught for Earth's things care we,

If you Eden share we;

So we do as our Lord saith.*ADTE April 1846, page 14.6*

4. More than overcomers! Praises

Every heart to Jesus raises;

Kings and priests! to Him be praises;

'Tis through Christ alone—

In the first Resurrection

We will seek perfection,

By His own direction

Chosen Kings and Priests to God!*ADTE April 1846, page 14.7*

5. O, 'tis blessed holy living,

And 'tis only by believing;

Victory's had by constant striving,

So we'll all press on.

We have gained the *earnest*,

Not as yet "the Promise;"

"Tis but just before us,

So we'll strive till crowns are won.*ADTE April 1846, page 14.8*

6. We have drank the living water,

Every waiting son and daughter

Of the scattered Flock of Slaughter;

We shall thirst no more;

For with joy 'tis welling

In our glad souls swelling,

Now the Spirit's dwelling;

Soon our thirstings will be o'er!

e. c. c.*ADTE April 1846, page 14.9*

## LIMITATIONS TO DIVINE PRECEPT—EXTREMES

JBCe

There are bounds which God has set to all the impulses of the human soul. He has marked the channel in which our feelings may safely flow. If they overleap their banks, disaster and desolation, *must* ensue.*ADTE April 1846, page 14.10*

God sees that the mind of man is exposed to a thousand wild impulses, and has set a guard, that we may not settle down into a state of stagnation, nor rush over the rapids, down the cataract, into the abyss below. Our feelings, emotions, or desires belong to us as really as memory or imagination. They have their place in religion, the great and glorious realities presented to our faith and hope, are adapted to elevate our emotions till we “come to *rejoice with joy unspeakable and full of glory.*” While viewing the sins and sufferings under which “creation groaneth and travaileth in pain together until now,” we ought, in deep, sincere sympathy, to “groan within ourselves, waiting for the adoption.” After the signs given by our Saviour are seen, believers are commanded to “lift up their heads, and look up for redemption;” *knowing* “that it is nigh.”*ADTE April 1846, page 14.11*

Thus the plain language of scripture not only justifies, but requires elevated, intense spiritual emotion. The promised redemption—salvation with a “crown of righteousness,” in the “kingdom that can not be moved,” and sanctions Divine and eternal, are all adopted to perpetuate this emotion. Yet the Tempter prompts us to let Divine things alone, except so far as they favor some earthly interest. Myriads professing godliness, are as “dead” to things celestial, as if they had never heard of Heaven. This dose not displease the world, nor enrage the Devil.*ADTE April 1846, page 14.12*

Then, again, those who can not be made to stay and stagnate beneath Satan’s smile, are goaded on, if possible, to fanaticism,—The word of God, attended by the Spirit is adapted to excite religious emotion. [original illegible] not only the proper [original illegible], but the healthy stimulus of the soul. It enlightens, strengthens and guides the understanding—makes the helm of the

mind, more effective. “The Spirits of the prophets, (dost not act like a tornado, but) is subject to the prophets.” It “*constrains*” them—bears them on, and sustains them to do their whole duty. Paul was “constrained,” though deemed insane, to speak forth “the words of truth and soberness.” *ADTE April 1846, page 14.13*

FANATICISM on the contrary, *breaks down* the helm, or renders it useless. It drives its victim towards the cataract, to plunge it into perdition. Whenever mind is brought into intense collision with mind, and spirit with spirit, as has been the case in great crises, this evidence of human frailty and iniquity has appeared. To avoid extremes, we should not lose sight of the sustaining word, or guiding grace of God. Mark the limitation to Divine precept *ADTE April 1846, page 14.14*

We are to pray—pray always—with all prayer; yet we are not to pray to ‘be seen of men.’ Here is a limitation. *ADTE April 1846, page 14.15*

We are to give alms—‘with such sacrifices God is *well pleased*,’ yet they must be made, like prayer, unostentatiously. *ADTE April 1846, page 14.16*

We must in comparison with our Saviour. ‘hate father, mother, yea, and our own life also;’ yet no man ‘ever yet hated his own flesh,’ but nourisheth it. And children are to honor father and mother,’ and ‘provide for their own.’ Here is a check and balance. *ADTE April 1846, page 14.17*

We must ‘forsake all;’ yet we can not avoid some associations with men; for then we ‘must needs go out of the world.’ Let us then, seeing that we can not fly out of the world ‘before the time,’ listen to inspiration; let each ‘*abide* in the calling,’ or station God has assigned him. The social relations, formed by the direction of Providence, cannot be dissolved by man. ‘The woman is bound by the law to her husband *so long as her husband liveth*,’ so long as the relation exists between the husband and wife. Amen! God alone sets the bound. He has not left it to poor mortals. *ADTE April 1846, page 14.18*

All our duties grow out of our relations to God, to one another and

to the world. So long as we are creatures, the law, governing God's creatures, is obligatory on us. Destroy the relation and the law would cease to bind us to the corresponding duty. *The law is commensurate with the relation.* Just so in regard to the law touching husband and wife, parent and child, labor and repose. Its precepts may be modified by events in Providence; but they are binding till God ends the several relations, out of which the precepts grow.—Whosoever committeth sin, transgresseth also the law, for sin is the transgression of the law.' *ADTE April 1846, page 14.19*

A few, in the East and more recently in the West, have imagined that their social ties are dissolved. You who do thus, do it against *all "law"*—you sin 'against Heaven and before men.' The wildest maniac expresses no sentiment more insane than that your companions, your children and the 'old world' have ceased their relations to you. 'When Christ who is our life shall *appear*, then shall "his people also *appear with Him in glory*.'" The transition to scenes celestial and immortal is described. *1 Corinthians 15.* Then our relations to this world and its associations will cease—the ties of earth will be dissolved. New associations will then be formed by Divine direction; new duties will be binding—'all thing will be new.'—This has been the doctrine of my humble ministry. *ADTE April 1846, page 14.20*

We are in 'the time of trial' which is to try all men. My soul was deeply moved on hearing of this last form of trial. The untold thousands who have *profanely* slighted or scoffed at the most stupendous and awful truth that the mind of man ever grasped, will be forgotten—their sin unseen, in the delight with which the erring few will be published. With tears and strong emotion, I cry, though my voice will not be heard: THE LORD IS COMING. He will take 'vengeance' on them who have dared profanely to make merry over the solemn themes of Judgment, Heaven and Hell; show up the guilt of an attempted neutrality in such a cause; and damn the indifferent, the prayerless, and the profane. He will give to each 'according to their works'—have *no* pleasure in them who 'draw back' from the cross of his truth, and 'spue out' the the lukewarm 'Let him that thinketh he standeth, take heed, lest he fall.' Amen. 'Blessed is he that WATCHETH, and keepeth his garments.' *ADTE April 1846, page 14.21*

## THE WAY TO LOOSE THE DIVINE BLESSING

JBCe

When you have acted according to the best light you have been able to obtain, by diligent and prayerful search, be sure, if events do not occur as you expected, to consign the whole subject to oblivion. Be *ashamed* that you were not perfect in knowledge—regret that you did the best your circumstances allowed, and then you will never be troubled with the blessing of Heaven. You will be *suspicious* of what God has promised; and fear [original illegible] mortality, more than Divinity. The conscious presence of the indwelling Spirit will be lost. The promise of Jehovah, worth more than worlds, will have been forfeited,—“your part in the book of life, and the Holy City” will be “taken away.” *ADTE April 1846, page 15.1*

The consecration made at my baptism, I must maintain though I had neither fullness of knowledge then, nor perfection of character. *ADTE April 1846, page 15.2*

The Missionary cause interested me intensely. The Saviour’s last command justified; nay required all my zeal—all my humble endeavors to spread the Gospel, though my knowledge of collateral points was imperfect. Now I am glad at heart that my faith was not ‘dead, being alone.’ I take back no well intended effort—nor steal away any offering then placed on the altar of God. Had I done manifold more, it would be matter for devout gratitude. Just so in relation to the Second Advent. *ADTE April 1846, page 15.3*

All the integrity—all the sincerity—all the deep seated solemnity I cherished in spreading the Gospel, as then understood, accompanied me into definite views of the Advent. Though my Knowledge was not perfect, (it has according to scripture, been on the ‘*increase*,’) yet I am heartily grateful to God that my faith was no ‘*dead*’. Had it been, I should have been damned. ‘Salvation is predicated of the Second, as ‘redemption’ is of the First Advent *Hebrews 9:11-28*. *ADTE April 1846, page 15.4*

Now let my ‘right hand forget her cunning—let my tongue cleave to the roof of my mouth,’ if I cease my interest in either, while humbly endeavoring to ‘grow in grace, and in the knowledge of our Lord

and Saviour.' I will not deny the grace of God in my Baptismal, or Missionary, or Advent experience. However it is with others, I am too poor in Spirit to loose any present blessing, or *promise of a future one*. We should cling to a promise with as much tenacity as a miser does to his gold. Whatsoever else we loose, let us maintain our consecration, made in view of Christ's coming, and not loose the Divine blessing. Amen!*ADTE April 1846, page 15.5*

*'Remember Lot's wife.'*

## OBEDIENCE

JBCe

Abraham was distinguished as "*the friend of God.*" Would you enjoy a like distinction? Hear the testimony of our blessed Saviour: "Ye are *my* friends if ye do whatsoever I command you." Thus we may be true children of the true God.*ADTE April 1846, page 15.6*

Would you be brother, or sister, or mother, to the son of God? "Whosoever shall do the will of my Father, in heaven, the same," said he, "*is my brother, and sister, and mother!*"*ADTE April 1846, page 15.7*

Would you, dear reader, have "right to the tree of life," and feel at home, in the New Jerusalem, beneath the unveiled glories of God and the Lamb? "Blessed are they that DO his commandments that they may have right to the tree of life and may enter in through the gates into the city." Amen!*ADTE April 1846, page 15.8*

Would you wear the name of your Father in Heaven, stand on Mount Zion, with the Lamb, and be numbered with the 144,000, having the golden harps singing the new song? "These are they who *follow the Lamb whithersoever he goeth.*" Lord let us belong to this class. Amen!*ADTE April 1846, page 15.9*

The Apostle Paul names as a mark of piety, in a widow, "if she have washed the saints feet." Jesus, the adored of angels, gave the example and the command enjoining it more solemnly than he did any other act of his life. "The Friend of God" served thus angels. *Genesis 18*. But, notwithstanding all this, in these days of

degeneracy, it is regarded as an “offence, to be punished by the” priest. It is said to be “earthly, sensual, and devilish!” He who does it, though with all reverence, is denominated a “demon.” The recording angel has noted this language from the lips of leading Adventists and others. It seems a deliberate charge on our Lord, and Lawgiver. It ascribes the most profound and most solemn injunction, of humility; given by incarnate Deity, to the Devil. The language of the Adventist, Elder, was: ‘it is all of the Devil.’ You will hear of that again, sir! Jesus heard you.*ADTE April 1846, page 15.10*

When a man becomes too wise, or too proud, or too pure to follow his Lord, ‘without the camp, *bearing his reproach*, he should leave the Advent, and renounce the name of Christian. *Why be a hypocrite!* Why profess to know Christ, while denying Him, in his holy example and most urgent requirement.*ADTE April 1846, page 15.11*

It was apostolic; nay, Divine, in the first Advent. Who but those, who would reduce all things to their own level, now call it devilish? ‘To the pure, all things are pure, but to them that are defined, in nothing *pure!*’ No, not even the institutions of Heaven!!*ADTE April 1846, page 15.12*

Searching the scriptures according to Jesus command, has been a mortal sin to millions. Baptism, as described in the scriptures, is deemed indecent and dangerous; but Jesus lovely example of humility, is, when put in practice, outright ‘Devilish’!*ADTE April 1846, page 15.13*

O Lord, thou ‘*will be avenged*’ on such a people as this’! Amen.*ADTE April 1846, page 15.14*

In strong contrast with the above named charges, let me adduce the language of my Lord, shewing that it is *Divine*. We are held *accountable* for the manner in which we treat it. When our Lord, ‘having loved his own,’ would shew them his love “unto the end,” he arose from supper and pro-proceeded ‘to wash their feet.’ Their modesty led them to decline such an act of condescension. He assured them they did not know why he did it; but should ‘know hereafter.’ They would have known then, had his purpose been to

purify them or relieve them from distress. Their personal impurity or pain would in that case have suggested to them his design; but as they were not in distress, nor their feet in need of washing they did not perceive his design. He [original illegible] told them, according to his promise, what his object was. He gave them '*an example.*' But this is not to be followed? Yes it is, "that ye *should DO as I have done* unto you. When religion becomes popular, we shall be unwilling, O Lord, to do as thou has done! Well, says he you are no better than I am. 'If I your Lord and Master have washed your feet, ye ought also to wash one another's feet.' But this would urge us to do the very thing to which we are *utterly disinclined.* 'Verily, verily, I say unto you, the servant is not greater than his Lord.' If it is not beneath my dignity, it should not be beneath yours. You should not disdain to do what your Lord has done. This is my love to you. I command you to 'love one another as *I have loved you.*' *John 13; 1-34.* ADTE April 1846, page 15.15

But the Elder affirms, with great asperity, 'that it was never done in creation,' till now! Yes it has been. 'No, I say it has not been, *never in creation!*' You are, my dear sir, uninformed on that point. Our Lord's command has been observed. It has been preserved even by the Papacy, in much greater purity than the Lord's Supper. The Pope himself observes it. You are not, I hope, prouder than the Pope; if 'greater in this, than your Lord! The Papacy has corrupted all the ordinance; but it furnishes historic *testimony*, to prove their perpetuity, and their observance down to the present period. Those who deny the historic and scriptural testimony, on this point, should read Jesus' solemn asseveration.—'The Father, who sent me gave me commandment—and I know that his *commandment is life everlasting*'; but those who 'love and make a *lie*'—an ingenious falsehood, to get round the cross, connected with the commandment, shall be found outside the city among 'whoremongers, murderers, and idolators.' Those only who do his commandments, shall be blessed—'have *right* to the tree of life, and enter in through the gates into the city.' ADTE April 1846, page 15.16

Every thing we do, should be done to the glory of God—every act of worship should be performed with 'a single eye, an humble contrite spirit, and a sincere regard to propriety. 'Decently and in order' is



the Divine direction in all worship. No act of worship, no course of conduct, can be acceptable to our 'Holly Lord, God,' except it proceed from a holy motive. The Lord [original illegible] on *the* heart; and says to us all, 'If ye love me, keep my commandments Amen!ADTE April 1846, page 15.17

As the inspired record reads, 'ye ought to wash one another's feet.' As it does not read each one, *all the others*, the letter and the spirit of the requirement is complied with, when each sex attends to the command among themselves. It may be disobedience to go 'beyond,' as it is to come short of 'the word of Lord?' This has been my published conviction. The only exception seems to be in favor of widows, or females. 1 Timothy 5:10.ADTE April 1846, page 15.18

Let me ask the objector why he believes in the ordinances named in the Gospel by Matthew? Your answer, if it be christian, is the *exact reason* why I believe in the command as recorded by John. Both were inspired—they record with like precision the will of our Saviour. Amen.ADTE April 1846, page 15.19

If *one* is not binding, the others are not. Both are alike intelligible. Both embody a great, and to us, an important truth. Let no one 'reject the counsel of God against themselves.' Let no one '*love or make a lie*,' to escape from the weight of any Divine requirement. They who do, will never be numbered with those who 'follow the Lamb whithersoever he goeth.' They will be found outside 'the city.' We know who hath said, 'If ye know these things happy are ye' *provided ye practice them*.ADTE April 1846, page 15.20

## SHUT DOOR

JBCe

My space will only allow me to say a word on the interesting question of the shut door in *Matthew 25*: I believe in that just as I do in the whole representation, of which that is a part—as expounded by Divine Providence.ADTE April 1846, page 15.21

If the infidel ground be the true ground—if the Advent cause be unworthy of Divine regard—or the Advent people (though distinctly

described by Divine promise) unworthy of Divine guidance—or if this be not the era to expect the preparatory scenes of the Second Advent, then the writing out of the ‘vision,’ the tarrying, the midnight cry, the failing light of the foolish, (those who felt ashamed of their guide, or their trust in God’s word) and the clamor about the shut door, is all a mere flash in the pan. There will be *no* Second Advent now or soon.*ADTE April 1846, page 15.22*

But reverse all this, if the believer’s confidence is *well* founded—if the Advent cause and people be worthy of Divine interposition, or this the era to expect the Lord, then, we are down through ‘the shut door’ in that representation of Advent history. My language to many has been, I believe in the shut door, just as you have *experienced it*. Precisely so. This state of things since ‘the cry’ has not occurred ‘without our Father.’*ADTE April 1846, page 15.23*

## MIDNIGHT CRY

JBCe

Bro. Galusha says that we should not make the parable go on ‘all fours. Now, just listen my brother.’ Would you, as many do, give all the legs to the cry, and *it* keep at going, and going for ages, and believe to be going still, while the other parts have not a leg to stand on? No, that would [original illegible] it [original illegible] limb from limb. All parts must have legs to go alike, or it could go only to pieces! Am I made or you mistaken?*ADTE April 1846, page 15.24*

Again; Others make the cry’ in the parable sufficiently important to call in the agency of the Arch Angel. They place it among the grand and dreadful scenes of the actual Advent of the Son of God; but they think the *other* parts are too trifling for God or *man* to meddle with. *This method* of exposition may as well make it mean, ‘the man in the moon!’ If this will not answer, shall the parable be believed, as unbelievers believe in the second coming of our Lord—make it mean things in general and nothing in particular, according to their fancy? No, no, you cannot. Well, what alternative have I but to believe the different parts to be important, if not alike important in the *fulfilment*, as it is in the prophecy! Here’s a man about Boston, who told me that I ‘*once* had common sense.’ Do you, my brother,

think it has forsaken me here? Come, speak up, and tell me.*ADTE April 1846, page 16.1*

## THE COMING OF CHRIST.—THE JUDGMENT

JBCe

It is clear from the light now beaming on our advanced position, that these great themes have been misconceived. The manner in which the prophetic sketch will be fulfilled, may still be beyond our present comprehension. Though we cannot grasp the scheme or scope of Jehovah's great, and all comprehending administration, we may believe the positive statement of scripture relative to its attendant scenes. The agency of all holy beings is embraced, in some part of the revealed scenes of judgment. *Matthew 24:31*; He shall send his *angels* to gather the elect, and *Matthew 13:41*, to gather the tares in bundles to be burned. In *Revelation 11:17, 18*, no agency is recognized but Divine.*ADTE April 1846, page 16.2*

'Fear not thou worm Jacob and ye men of Israel—Behold I will make thee a new sharp threshing instrument, having teeth. *Thou shalt thresh the mountains* (human governments) and beat them small, and thou shalt make the hills as chaff. Thou shalt fan them and the wind shall carry them away—and thou shalt rejoice in the Lord, and glory in the Holy one of Israel.'*Isaiah 41*.*ADTE April 1846, page 16.3*

The Stone, '*cut out without hands*,' *Daniel 2:34*, must represent this class of men. They are God's appointed agency to *dash the nations* to dust and chaff, and 'the wind shall carry them away so that there shall be no place for them.' Then *they* are to have the Kingdom for ever.*ADTE April 1846, page 16.4*

Thus, Divine, angelic and human agency will be commingled in the intense and dreadful activity to accomplish Jehovah's purpose in the judgment. As Elijah was a fire, and the captains and their fifties were as stubble, consumed by him, so may the Israel of God be to apostate Christendom so far as they dare to send mob and military force to molest them during the pouring out of the plagues in the 7 last vials. Then, in the progress of the scene, angels of light

interpose to convey those who rise in the resurrection, to glory. But the crowning consummation agency is divine. This comprehends, arranges, and guides every inferior agency, and event, so as to bring out, in perfect harmony, the grand result. The house of Esau consumed,—the heathen as though ‘they had *not* been;’ but ‘the house of Jacob’ shall have final glorious deliverance, stand in the beauty of holiness’ on Mount Zion; and possess their possessions in the Kingdom of their present, glorified Messiah. *The kingdom shall be the Lord’s.*ADTE April 1846, page 16.5

Whatever the above classes of prophetic truth embrace, they are all comprehended in the Judgment of the Great Day—in the scenes connected with the 2nd Advent of our Lord Jesus ChristADTE April 1846, page 16.6

The annunciation of the angel of the angle to the Jewish High Priest, was the first, the opening scene of the first Advent. The flight of the first Apocalyptic angel, *Revelation 14:6*, was the opening scene of the 2nd. This led the virgins forth, *Matthew 25:1*, to meet their Lord. They did not then, see the tarrying,—nor subsequent midnight cry, nor shut door, nor the incipient stages of the 3rd woe.ADTE April 1846, page 16.7

Allow me to illustrate, though I can do it but very imperfectly. When ‘the nation’s guest’ a few years since visited Newark, N. Jersey, where I lived, we had made great preparations. Then on the appointed day, business was suspended—the military paraded, and all the city moved. In the distance is seen indistinctly the cavalcade, and the dust. Then as he drew near, we could see the distinguished personages in the escort, and the part assigned them in the scene; but soon these attendants, their splendor, dust and pomp, and cavalcade are lost in the more interesting sight of him whom they delight to honor. It was all smoke and dust save Lafayette. *This* was the coming of Lafayette. When *condensed*, it was nothing more than a visit of Lafayette; every tongue and every eye was employed in speaking of, or viewing him. Yet, in reality there were many actors and various scenes identified with that one grand idea, that occupied the public mind, still it was the visit of Lafayette. Take him out of the scene, and *all* is gone. It was all ‘for him.’ADTE April 1846, page 16.8

The idea of the coming of our Lord, may be thus condensed. It may also be greatly expanded by noticing the attending agencies and events; but the coming of the Lord is the grand and absorbing scene. It is the crowning glory and terror of the judgment. It is that without which 'the judgment of the Great Day' could not transpire.*ADTE April 1846, page 16.9*

## THE DAY STAR

JBCe

We are taught to take heed to the sure word of prophecy, 'as unto a light shining in a dark place, till the day dawn and the Day Star *arise in your hearts.*' *2 Peter 1:19-20. ADTE April 1846, page 16.10*

If a youth, who had, like the alleged Gasper Hauser, been kept in some cell or cave, out of the light of day, should be brought out for the first time in the evening; he would be delighted with the light of the moon. A mere reflection of the light from the Orb of day, which was bathing the other hemisphere with its cloudless beams. When told that the sun would rise at a specified hour—would as far transcend the light of the moon, as her silvery radiance surprised the shining of his lamp in his murky cell, he might at first find it difficult to believe.*ADTE April 1846, page 16.11*

As he comes in to the faith that Day will come,—that his instructor tells him the truth, he waits with longing heart for the beauty, the delight, the glory of opening day. What he bears is to him a prophecy to which he does well to take heed, till the day dawns. All the light he has, is the light of the prophecy, till the beams of Day diffuse their radiance over the Eastern horizon; then light from another direction greets his vision, and he ceases to walk or wait by faith. He sees for himself, and *knows* that the King of day is coming.*ADTE April 1846, page 16.12*

We now are assured that our Lord is coming just so far as we believe the prophecy. It is to us, a light shining in our darkness. To this we must 'take heed' till the Day dawn and the Day Star arise in our hearts.*ADTE April 1846, page 16.13*

These harbingers of approaching day, do not disprove its real existence,—can not be arrayed against the Sun. No, no, they both derive their name from the relation they sustain to its rising radiance. The dawn is caused by the mingling of its orient beams with the shades of evening, which it is designed to disperse.*ADTE April 1846, page 16.14*

There is in this most beautiful figure, a portion of instruction, adopted to aid those who conceive of the preparatory scenes of the 2nd glorious coming of our Saviour, as if they constituted that appearing. Surely there is no necessity for confounding things which are in their nature so distinct [original illegible] day dawn, and [original illegible] day.*ADTE April 1846, page 16.15*

Our Saviour terms himself ‘the bright and Morning Star.’ The Apostle tells this brethren that ‘God who commanded the light to shine out of darkness, had shone into *their hearts*, to give *them* the light of his glory, as it shines in the face of Jesus. They needed all that illumination prior to their ‘falling asleep’—preparatory to their resurrection, that any living saint now needs preparatory to the final transition, ‘*with them*’ into scenes celestial. It is not the teachings of Holy Scripture—not the suggestion of the Holy Spirit to lead us to think that the light of truth—the promises of God belong exclusively, or especially to us. All belonged to the Apostolic age, so far as they could appropriate it, so it does to us. Faith was never driven ‘round the road’ after Providence. It always cuts across, direct to the kingdom. The coming glory shone on them. They tasted the powers of the world to come, in *proportion to their faith and affection*. So it is now. The mere point of time, did not separate them from Jesus, in any of his offices. Had that been so, they could not have grown so as to have been ‘head and shoulders’ above the rest in ‘the general assembly, and church of the first born.’ Fudge! on the idea, that primitive saints are going to be pigmies, and we only full fed, or full grown. Tall as was he beloved disciple, he could neither see or say more than that, ‘Now are we the sons of God, and it doth not yet appear what we shall be; but we *know* that when he shall appear we shall be *like him*, for we shall see him as he is.’ Amen!*ADTE April 1846, page 16.16*

**“WE KNOW THE SON OF GOD IS COME”—“IN THE FLESH.”**

But when did he come as here asserted, *1 John 5:20*? Turn to the 1st chapter and you can read. See also the Gospel by *John 1:1-14*. It was the first Advent. It was that *alone*. ADTE April 1846, page 16.17

‘He hath given us an understanding that we may know him that is true—we are in him that is true—in his son Jesus Christ. Yes, as the Apostle was in Christ 14 years—as the churches were then, in Christ. The Apostle enjoins them as they were in him as the branch is in the vine, *John 15:1-2*, ‘to abide him,’ *ch. 15:27*. This belonged to believers 1800 years ago. It is true of believers only in the same sense, now. Then he gives them a reason why they should ‘abide in him,’ that they might, in the future, ‘*when He shall appear*—have confidence, and not be ashamed before him at his coming.’ ADTE April 1846, page 16.18

Whilst thus in Christ, we are ‘the sons of God; but even the beloved John, tall, as *he* was, did not know ‘what we *shall be*.’ The most that John knew, was that, ‘we shall be like *Him*. Amen! ADTE April 1846, page 16.19

We are to try the spirits. *Here is a test*, will your spirit allow the distinction made by the Holy Spirit between the first and second Advent? If *not*, your’s is another spirit. ADTE April 1846, page 16.20

But is it not said to be ‘the last time.’ Yes, exactly as Jesus was offered ‘once in the end of the world,—as upon the disciples ‘the ends of the world had come.’ It was the last period, age, or dispensation, prior to that which is everlasting. ADTE April 1846, page 16.21

All that the beloved John says of Christ’s having *come*, is true only of the first Advent. His description of the Second, has *not* been realized. No one of us is ‘in Glory’ *like* Jesus. There is no one shining like ‘the Sun, in the kingdom of their Father.’ Believing in John’s inspiration, we shall *know* that as Jesus had ‘come in the flesh, then, so He will yet appear ‘the second time in glory’. ADTE April 1846, page 16.22

The idea of having actual immortality further than Apostles and others of God's dear servants, have had it, *by faith*,—the notion that we are to get it by a process, which does not recognize the change at the resurrection, named *1 Corinthians 15:51-52, 1 Thessalonians 4:16-18, Colossians 3:3*, is as *wide* of truth, as that which makes those who sleep, glorious and immortal without a resurrection. We must be '*in Christ*' and 'abide in Him till the change come.'*ADTE April 1846, page 16.23*

Why is it not as dangerous to rush *over* the track of truth as to refuse to enter on it? We are to 'take heed' to ourselves, till taken to 'stand before the Son of Man.'*ADTE April 1846, page 16.24*

## THE SOUL

JBCe

What, in the language of the Bible, constitutes the living soul? THE MAN.*ADTE April 1846, page 16.25*

Is not the soul distinct from the man, as the jewel from the casket? and does it not reside in the body, as a bird in a cage? No, for the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man *becomes* a LIVING SOUL. Gen. i. 7, *1 Corinthians 15:45*. This is God's definition.*ADTE April 1846, page 16.26*

Events in Providence, desire of friends, and a solemn purpose to do my duty, have called forth this testimony. This may be the last numbers. I had no one to injure, nor any to benefit popularity. With gratitude to God I acknowledge that good has been done. These numbers can be had of bro. Haskins, or bro. Wm. Hobbs, in the room adjourning the printers office, No. 86 State street, Boston.*ADTE April 1846, page 16.27*



